

MISSIONARY JOURNAL.

Vol. VIII.

MAY-JUNE, 1877.

No. 3.

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 24.)

CONQUEST OF COREA.

COREA, from north to south, is two thousand li. It is divided into eight provinces, containing forty-one circuits, in which are thirty-three foo, thirty-eight jow, and seventy hien cities, i. e. in all a hundred and forty-one walled cities. It is bounded on the north by Liao, and on the east, west and south by the sea; the whole of which coast is locked in by very high mountain ranges and islands cut off the main land, there being only Fooshan, opposite to Madao (island), into which vessels can sail, and which is the resort of Japanese pirates.

Going to the capital from Fooshan, it is necessary to pass through the two provinces of Chüenlwo and Chingshang.

Between these two provinces is a very high range of mountains, precipitous in the extreme, and easily defended. Liw Ting kept Chüenlwo for two years with only five thousand men, in the time of Wanli, and cut out all to the east of him.

The capital is in the heart of the eight provinces, the north protected by Tsoongshan, and the south by Tsangchiao mountains.

Joongjow has on its right and left Jinling and Maling, with a winding path where only one man can walk. Here at the south side the Japanese held the path against the Chinese with a few men; while at the north end, the Chinese with a few men blocked the way against the Japanese. These natural defences are of the utmost importance.

The men of An, Ping, Hien, and Jing (provinces?) are fearless, fond of the bow and of riding. The men are hardy and can endure cold and privation. They make excellent soldiers.

Their cities are few, and they are ignorant of the proper style of etiquette for their king and great men, as also of the art of defence in war. Their soldiers mostly wear long garments of fine linen, and are not properly drilled. Office and honour are hereditary, and have their hereditary servants (or serfs). The people always remain the people; for no amount of ability will entitle a man born outside the official class to become a magistrate.

On the east of Corea is Japan, and on its west Liao, so that it is encompassed by difficulty and danger, and is the refuge for the fugitives of both.

Pingyang stands between the Yaloo on the west and the Jin jiang on the north, both which run into Bwohai on the south. When therefore the Japanese barbarians fought in Corea, they took Pingyang* and cut off all succour from the south-west.

If a kingdom is able to take care of itself by its own strength, well; the next best thing is to have a sure ally. The Coreans have therefore under the Ming and Ching dynasties looked to China for assistance; which was sure to be given, for the reputation and skill of China were at their disposal. The helmet and coat of mail of Corea is faithfulness; propriety and rectitude are its surest defence.

Corea has been more or less under Chinese influence and control, ever since the first emperor of the Tang dynasty drove the Coreans eastwards out of Manchuria or Liaodoong, and across the Yaloo river, which he made the boundary of Corea proper; leaving a hundred h of neutral ground to the west of that river, cutting a deep and wide ditch between Funghwang shan on the east, and the low line of hills running parallel with and to the west of it. A village was formed underneath the shadow of Funghwang shan, on the Chinese side of the ditch, where merchandise could be exchanged and tribute paid; and Fungwang chung either grew out of, or increased by the change. All the other neutral territory north and south of this divided valley is so mountainous, that no army could cross either way. Far north at Ngaiyang, where another glen runs eastwards to Corea, the narrow mouth of the glen was shut in by a gate and commanded by a city.

The first contact of Coreans with the Manjows was in 1619, at the great battles of Hingjing, where twenty thousand of the former, marching westwards to Kwandien, joined that division of the Chinese army which threatened Hingjing from the south. The Coreans were defeated with the Chinese, and their leader with five thousand men deserted.

Taidsoo sent ten of these deserters to the Corean king Li Hwi with an epistle, stating that, because of old the Chinese sent assistance † to the Coreans, it was very natural and right that the Chinese should now be assisted by them; that he was therefore not the least offended by their

^{*} This description is of course literally translated, and refers to historical times.

⁺ Referring doubtless to assistance against the Japanese.

fidelity to their allies, and in proof of his goodwill he would send to his home every man of the Coreans who had deserted.

His generosity had not the desired effect; for Corea remained firm and did not even give thanks for the men sent back.

One of the divisions of Doonghai, right across the north of the Yaloo, south of Hinging and bordering Corea, was Warka, against which Taidsoo sent several expeditions and took many of its sparse population. Coreans crossed the border to assist the men of Warka. They also abetted Boojantai, chief of Woola, in the north. When Taidsoo died, they sent no letter of condolence, as even the Chinese and Mongols did. They permitted the decongbing or Chinese general Mao Wunloong to land on their shores with a good many thousand men of Liaodoong whom he had collected at Pi* (Skin) island; for in Corea he had a vantage ground, whence he made incursions into Manjow territory and annoved them much and long.

As the Manjows found it impossible to take Ningvooen while it was under governor Choonghwan, they made the above casus belli against the Coreans, and employing two fugitive Coreans as guides, four beiluas led a large army against Corea in 1627, the 1st year of Tiendsoong, the 7th of Tienchi and the 3rd of the Corean Li Dsoongsu. They crossed the Yaloo on the ice in February, and first attacked Mao Wunloong in Tieshan. He was defeated and fled back to Pi island. Yijow was next attacked and taken, then Dingjow, and Hanshan chung; many myriads of the people, soldiers and citizens were slain. and incalculable quantities of grain and stores burnt.

That same month they crossed the Chingchüen jiang and took Anjow, which had been taken by the first Tang emperor under the name of Anboo.

The large city of Pingyang + was next attacked. The officials and citizens all fled, and the army crossed Datoong jiang and entered Joonghua. Next month they arrived at Gwangjow, and the whole kingdom in great terror, sent to the Chinese for urgent aid.

Choonghwan despatched a number of large vessels and soldiers to support Pi island, and nine thousand picked men to Sancha hua on

· the west of the Liao, just above Newchwang.

This move terrified the Manjows lest the weakness of their position should be discovered, for their army was far away. They therefore collected every available man and kept the most careful watch over the Liao river.

Meantime the Corean capital was besieged, the queen and her

^{*} An island off the port of Pidsuwo in the south-east corner of Liaodoong peninsula, which has often since—perhaps always since—been the head-quarters of thousands of robbers, only lately driven off.

† From the capital, 400 5 west, and from Yaloo, 300 5.

children with all the great ladies were removed to Jianghwa island, south of the city of Kaijow,* which was inaccessible to the Manjows, who were destitute of vessels.

The army encamped on Pingshan, to which the king sent a younger brother, the prince of Yooenchang, with a hundred horses, a hundred tiger-skins, a hundred leopards, a hundred pieces each of satin, pongee, and linen, with fifteen thousand pieces of cotton cloth.

Messengers were thereupon sent to Jianghwa island to make a treaty, at the ratification of which a white horse and black ox were sacrificed, and a paper with the treaty provisions burnt to inform Heaven and Earth. The principal part of the treaty was that by which the two kingdoms were called "elder and younger brothers."

The treaty was first sought by the Corean king, but the Manjow chiefs were not slow in making it; for they were becoming apprehensive lest the Chinese or Mongols should advance in their absence. But the beilua Amin, coveting the beauty of the situation,—of the capital,—of its noble palaces and halls, refused to be a party to the treaty. The other beiluas, therefore, ordered the division of Amin to camp on Pingshan, concluded their treaty separately, and then informed Amin, who replied that he was not satisfied with the provisions—led out his army and laid waste the country. He afterwards concluded a treaty of his own with the prince of Yooenchang at Pingyang.

Taidsoong sent a courier to order Amin never again to destroy the produce of autumn, and also to order him to garrison Yijow with three thousand men.. The rest of the army was recalled.

In May, Li Jiao the prince of Yooenchang, accompanied the army to court; and in the following autumn the Corean king plead the recall of the garrison in Yijow, promising to redeem all the prisoners. The amount of tribute to be paid yearly was fixed, and an agreement made to hold a market† for exchange of products on the west of the Joong jiang, or "Middle river," as the Yaloo is now called.

This same year Choonghwan put Mao Wunloong ‡ to death on Shwang (Double) island, one authority stating that this was because Choonghwan suspected Mao of treachery; another, that it was for private reasons of his own, fearing his reputation might by and by be overshadowed by Mao. This latter is probably the correct reason; for the

^{*} From the capital, 200 li west, and from Yaloo, 500 li.

[†] This was at the place now called the "Corean Gate" which is to the south of Fungwhang shan, its ditch running south across the narrow valley, to the low line of hills stretching south-south-west. Trade here destroyed the old "Corean Gate" village west of Fungwhang shan, and set up the present long straggling street, where exchange of produce is effected between the two peoples to the value of a few hundred thousand taels per annum, and a great deal more by smuggling.

[†] Mao had gradually risen to power by frequent and successful raids against the Manjows along the south, and east, and north-east coasts of Liaodoong or Manchuria.

death of Mao so shocked the emperor, that he recalled Choonghwan to Peking. He was however again employed by his successor; but in 1629 he was put to death by one of the cleverest stratagems of the Manjows.

The death of Mao deprived the islands of the south-east coast of Liaodoong and south-west of Corea, of their master, and the most of the soldiers disbanded across to Shantung. The Manjows were eager to take possession, and ordered the Corean king to provide vessels. On the third day after the arrival of the ambassador, the king who was ready to submit to have his hands bound down, rebelled from the idea of active hostility against the Chinese, who, he said, had been to him a father, and how could he attack his own father? By this act he annulled the former treaty.

In 1633 a despatch was forwarded to the Corean king accusing him of neglecting to pay the promised tribute—of harbouring fugitives,—of encroaching on Manjow ginsheng and pasture land,—of deliberating to withdraw and send no more ambassadors—and of threatening to stop the Yaloo market.

In the summer of this year, the assistance of the Coreans was rendered less essential by the desertion of three famous men, who had served under Mao Wunloong, and had at his death, gone across to Shantung, got commissions, revolted, were defeated, took ship and came across the gulf to join the Manjows with twenty thousand soldiers. These were Koong Yoodua, Shang Kuasi and Gung Joongming, afterwards occupying such important positions in the south of China.

Immediately on their arrival, some vessels were laden with grain, and messengers sent to Corea with an epistle stating:—"Your kingdom has looked upon the Chinese government as your father, yet it has entirely ceased giving you any grain. We wish now to act the part of elder brother for once. Even though we know you are unwilling to agree to this relationship, as soon as Koong and Gung came over to us with ships, we at once seized the opportunity, and now forward you corn in these vessels. We look in return for the restoration of those fugitives from Hwining,* and the men of Boojantai†, about whom we have so frequently sent you detailed information; and whom you have employed in rebuilding Hwang, Hai, Ping, An, and other cities, twelve in all, on three different roads.";

The Coreans were also upbraided for stopping the market for exchange at the gate, for ceasing to deliver the tribute of satin and cotton, and deteriorating the quality of ginsheng. The original price of this article mutually agreed to, was sixteen taels of silver per oz. The

^{*} Hwining is an ancient city east and in the neighbourhood of Ninggoota.

[†] Boojantai was the last prince of Woola in the same neighbourhood.

† Or "in three provinces" of the eight into which Corea is divided.

Coreans afterwards stopped the tribute of ginsheng, and gave instead, nine taels of silver; hence the complaint. The ginsheng of Ninggoota known to Woo and Han, produced violent diarrhoa if half a catty were eaten! The Coreans were also blamed for interfering with Manjow operations against Warka, because these were Nüjun, and therefore of the same "family" as the Manjows.

In the spring of 1634 Taidsoong was anxious to come to terms with the Chinese emperor, and asked the Corean king to transmit his letter; for his former letters had all miscarried. The Corean instead of doing so, informed the commandant on Pi island, that he was anxious no terms should be made with the Manjows. He sent on a messenger stating that he could neither deliver up the fugitives nor open the market at the gate; the messenger also assumed an arrogant tone, and desired the Manjow ministers to sit lower down than himself, in order to mark their inferiority. This conduct enraged Taidsoo, who refused to accept his presents, and detained the minister.

Formerly the Coreans sent ambassadors to the Manjow court; and on several occasions, the Manjows returned the visits and gave presents in return for the Corean tribute. Special ambassadors were sent to condole with the Corean king on the death of his mother and wife. His "petition" the Corean king now called a "letter," and to the "tribute" he gave the name of "presents." He also wished the terms "honourable and humble kingdom" should be exchanged for the term "neighbouring kingdoms," and that mutual presents be given.

Just at that time the army had overrun and taken the Mongol Chahar, where the long-lost imperial seal of the Yooen dynasty was found in the possession of an old Mongol princess. The forty-nine beiluas of Mongolia hereupon all tendered their submission to the Manjows.

Taidsoong, still desirous to gain Corea by kindness, was anxious that all the beiluas should combine in forming a treaty, to which they agreed; but which, after much and angry discussion by the Corean ministers, was rejected. The Coreans besides set a guard over the ambassador Yingwortai, who—probably apprehensive of murder—at the head of his party rode against, pushed open the gate, and fled. The Corean king sent a messenger with a despatch after him, and another to the officer commanding on the border, to warn him to be watchful.

Negotiations were broken off in 1636, and when Corean ambassadors came to the court they refused to pay the accustomed reverence, but handed in their credentials, as all that was necessary. There was no return embassy sent, and as, just at that time, the Chinese army had been utterly routed by the combined Manjow and Mongol armies, there was no immediate danger of an attack from that quarter, preparations were made to march into Corea.

In January, 1637, Mongol and Manjow forces were told off, some to keep watch over internal affairs, and some to guard the Liao and seaside from any possible Chinese attack.

Dworgwun, who had been made Zooi chin-wang, with the beilua Haogua, were ordered to march from Kwandien through Changshan pass,* with the left wing. Taidsoong himself led the rest of the army (altogether a hundred thousand men), and crossing the Jun jiang, arrived at Gwoshan city, received the keys of Dingjow and Anjow, and marched to Lingjin jiang, more than a hundred li north of the Corean capital. The capital was thus threatened from the north, while a portion of this army, told off for the purpose, seconded them from the Han jiang, south of the capital. The season when the river should be frozen over, was not yet come, but on the arrival of the carts and horses, it became fast frozen all of a sudden, and the whole army crossed over, which was of course a special miracle.

Yü chin-wang Dwodwo, who led the van of fifteen hundred men, came up with the Corean picked soldiers to the number of several thousands, and defeated them just before the gate of the capital.

The king sent out messengers to welcome and feast the enemy's soldiers, in order doubtless to gain some little goodwill; while he himself, after sending away his queen and children with the principal ladies of the court to Jianghwa island, started off with his best troops to reinforce south Hanshan city.

The Manjow army now entered the capital, and was soon joined by Yü chin-wang and the beilua Ywotwo, who had taken Pingyang. The united army marched against and surrounded south Hanshan.

Thrice were relieving armies defeated, and two sallies by the city army were driven back. Thereupon over three hundred families who had entered Corea from Warka, its northern Nüjun neighbour, came over to the Manjows.

Taidsoong ordered the capital to be plundered, while he crossed the river and routed the relieving armies from Chüenlwo, and Joongching.‡ Ambassadors were sent to the Corean king, complaining of his chief ministers.

In March the Manjows encamped on the north bank of the river, twenty li from the capital. Zooi chin-wang who had marched eastwards through Changshan pass took Changjow, and defeated the relieving armies—from An, Hwang, Ning, and the other border cities—

^{*} This long and geologically singular pass runs east from the rich mineral district of Saima-ji; so that this wing could enter Corea at its remote north-west corner,

while Taidsoong passed down by Funghwang-chung, and entered by the west side.

† Another name given to Han jiang or "river" is Hiwngjin jiang, on which is situated Hanshan city. By it all provisions enter the capital, and its preservation was of the first importance to the kingdom.

I Two eastern maritime provinces.

numbering fifteen thousand men. He now joined the main body at the capital. The beilua Dwodwo also arrived with the heavy artillery, having come down by the Lin jin river, and reunited with the main army.

Long before, the Corean king sent messengers for aid from the Chinese, who however had their hands too full with the robbers then covering the land with their armies. The dsoongbing of Tungchow and Laichow in Shantung was ordered to cross over, but a contrary wind blowing at the time, he dared not cross.

The Coreans had therefore no hope from outside, and their own armies from the east and south, raised to relieve the capital, dispersed, while those on the west and north dared not advance. The city was running short of provisions, while the Manjows were plundering outside in all directions. What they did not take they burnt, and the greatest terror prevailed.

The king was at last brought to reason, and sent ambassadors to pray for peace, who however would be listened to only on condition, that the ministers who urged the king to renounce the former treaty, be handed over to the Manjows. The king was unwilling to grant those terms, and pleaded to be permitted to remain in the city. At that time, his wife and children with the wives of the great ministers were all in Jianghwa island.

Zooi chin-wang embarked in small boats, taking with him some great guns by means of which he shattered thirty large vessels of the enemy guarding Jianghwa; and crossing to the island in his small boats, defeated the guards who defended it, numbering over a thousand. He then entered the city, took the queen, the heir to the throne and seventy-six numbers of the royal family, with a hundred and sixty-six wives of the principal ministers whom he treated with the greatest respect and kindness. Taidsoong reported to the Corean king what had happened. The king besought leave to go to see his family, sending to the Manjows the principal ministers who had advised the annulling of the treaty.

Taidsoong now demanded that the Coreans should renounce their allegiance to the Chinese, and hand over two of the king's sons as hostages; in war they were to assist the Manjows, and if attacked, to feed the army sent to their aid. Every year they must send congratulations and presents, as they did formerly to the court of the Ming. No city was to be built or fortified without permission; and as to the customs left by the three centuries of ancestors, and the limits of their country, they were to remain unaltered.

The king received the conditions, bowing to the ground. In March, several scores of horsemen marched out of the city, and set up an altar at Santien doo, on the east bank, and prepared a yellow tent for Taidsoong, who, after arranging the order of procedure, crossed the river with a guard, and ascended the altar, while music was being played, the soldiers being all drawn up in order.

The Corean king at the head of all his ministers started from Nanshan, and when within five *li* of the altar came forward on foot. Messengers were sent more than a *li* from the altar to welcome him, and inform him as to the proper ceremonies to be observed.

Taidsoong came down from his high seat, conducted forward the Corean king, who with his sons and ministers, joined Taidsoong in worshipping Heaven. When this ceremony was over, Taidsoong again sat down, while the king at the head of his inferiors prostrated themselves on the ground confessing their crime, and were pardoned. The king with all his sons and ministers then bowed nine times to the ground, returning thanks; after which he was made to sit down at the left hand, facing west,* above all the Manjow wangs. After the ceremony of conferring these favours was over, all the ministers and the king's family were permitted to enter the capital. In this same month, the separate bands of the army were recalled and ordered westwards, the king, his sons and ministers accompanying them ten li, and kneeling when taking leave.

Because Corea had suffered so much recently from his army, Taidsoong remitted the tribute of the next two years, fixing the autumn of the third year for the first payment; and if thereafter they should find themselves unable to meet their engagements, they could settle the abatement or nonpayment at the time. Just below the altar at Santien doo, the Coreans, ministers and people set up a slab with an inscription in praise of Taidsoong's elemency.

Two months after, the king forwarded his two hostage sons to Moukden, and next month Koong Yoodua and the other deserters guided the Corean vessels against the island of Pi, took several myriad men on that and the neighbouring islands, and terminated the reign of this Manjow scourge; for the Chinese made no subsequent attempt to garrison those islands during that war.

At the command of the Manjows, the Coreans,—in 1638—attacked and took prisoners the people of Koorka, a tribe of Nüjun living on their northern border, beyond the Toomun and east of Changbai shan, who had rebelled against Manjow rule, and fled to Hiwng (Bear) island, north-east of the Corean coast.† This was their first service under their new masters, but they served with a bad grace; for in 1641 they were reprimanded, because that having been entrusted with the

The emperor and gods are all represented as facing south; the post of honour is on the left hand facing west; the next on the right hand facing east.
 That Koorka land is now Russian territory.

conveyance of ten thousand dan (A) of grain to west Jinjow, where the Manjows were at war with the Chinese, the thirty-two Corean ships in which the grain had been stowed were never seen. The same quantity was again transmitted in a hundred and fifteen ships from the mouths of Daling and Siaoling rivers, east of Jinjow for Sanshan dao, t on which over fifty ships were dashed to pieces by the wind, or taken by the Chinese. Of the whole, fifty-two made their way across the gulf to Gaijow, but failed to enter the small river. The Corean officials petitioned to be permitted to forward the grain overland, but received an angry reply. To complete the sum of their sins, three Corean ships, under some pretence, sailed into Chinese waters, where they naturally acted as friends; and it was known to the Manjows that these ships had sailed out of their proper course, and had therefore sought and not avoided Chinese waters. The Manjows therefore wrote an angry disapproval of this Corean conduct, stating that the Coreans were at liberty to do what they would with their grain, to throw it overboard, or recall it to their own country at their pleasure.

The Corean minister Li Chingye was terrified, and entreated to be once again permitted to brave the dangers of the sea in transporting the grain. He was allowed however to transport it by dry land. A thousand Corean soldiers bearing firearms, with five hundred campfollowers were retained, and the rest sent home.

Soon after, messengers were again sent to Corea, to reprove the ministers and make investigation why it was that after waiting a long period, neither grain, soldiers nor horses appeared. Several of the principal Corean ministers were apprehended as guilty.

In 1642, after the crushing defeat at west Jinjow, the Chinese sent an ambassage for terms of peace, which the Manjows were willing to grant, on terms however which the Chinese could not or would not accept. Immediately afterwards a despatch was forwarded to the Corean king, complaining that two Chinese vessels had been received in Corean waters, and strictly forbidding such conduct for the future. The king was also commanded to cease slaying his people, and rather to calm them by useful and wise administration.

A deputation had been sent to Funghwang chung some time before, to examine into the truth of a charge made by the Corean king against two of his own ministers, who were said to be in secret communication with the Chinese. The charge was proved; for Tsooi

^{*} 錦州, written Kingchow on maps.

十三山島, 45 li south of Jinjow.

[‡] An admonition not out of place now, if one half the stories of official atrocities spoken of in that overcrowded land be true.

In the Doong hwa loo this and several remarks of a similar nature already made, seem to imply that the hereditary ministers lorded it over the king, which is probable enough.

Mingji and Lin Chingye, two of the principal ministers had, in the temple of ancestors at Pingyang, with Lin Shanghua the governor of that province, forwarded a letter to the Chinese. They were now handed over to the above ambassage, along with the messengers who delivered the letters and presents. They were all punished; Mingji was imprisoned, Chingye fled, his wife was imprisoned, and Shanghua was degraded.

The Corean king had sent eight messengers with presents of silver, rice, ginsheng, and friendly letters to the Manjows. The messengers sold the presents at Tungchow in Shantung, and in Ningyooen. The king put these men to death. In the end of the year he sent soldiers to Taidsoong, who were met, welcomed and feasted.

The Coreans had a third of their tribute remitted in 1643, after the death of Taidsoong; and in the following year when sending home the king's son, who had gone to Peking to have his title to the crown confirmed, a half was remitted, and a pardon proclaimed to all in Corea who were condemned to die.

Kanghi, Yoongjung and Chienloong frequently remitted the tribute, demanding only a tithe, treating the Coreans like Chinese.

Since the time of Kanghi, when Corea has been threatened with famine, grain has been sent them by sea. If a rebellion has cropped up, soldiers are sent to their aid with ten thousand taels.

The "Ming history" is incorrect* in stating, that there was in Corea a revolution, and that Li Dsoong ascended the throne by their aid, overturning the former dynasty.

When at dinner, the Corean ministers pass the time in making verses, and the ambassadors sent to the Manjow court made impromptu verses superior to those of the Manjow ministers, whether native or Chinese; for though ignorant of the art of war, the learning of the Coreans is of the highest class; a character imprinted on the nation ever since the time of Jidsu, † younger brother of king Jow, who founded the kingdom.

The capital, from the time of Jidsu to the Tang dynasty, was in Pingyang. It was removed to Kaijow in the beginning of the 10th century; and still further east when the Ming dynasty was established, in the middle of the 14th century, where it has remained, between the two rivers Hiwngjin and Lingjin.

The Corean mountain chains run south-east at right angles to and from the south of Changbai shan, and extend over two thousand li to Fooshan on the coast, a half-day's sail from the Japanese Ma island.

^{*} So says the Shung woo ji, but the above statement of the Ming historian would go far to explain the attachment to the Chinese.

[†] 笑子. ‡ Shung woo ji, and Corean tradition.

When the Coreans were driven beyond the Yaloo in the beginning of the 7th century.

In 1638, the Japanese sent ambassadors to demand an increased tribute* of the products of the soil. The Corean king replied by referring them to the change in his position, as being now under the Manjows. The ambassadors having satisfied themselves that the Manjows were a terrible lot, and not to be trifled with, thought it best to return to their own country, leaving the Coreans numbered.

The Coreans heard of the French expedition against them with the greatest terror. But they attributed the withdrawal of that and the later American navy, not to the extraordinary low tides in their river, which rendered the large vessels of both expeditions utterly useless, but to their own hitherto undeveloped bravery. In the east they were considered, and regarded themselves, as the poorest of eastern soldiers; but after the tides compelled the Americans to retire, they carried their heads as high as the donkey who pursued the fleeing lion, whom he believed he had frightened. The Japanese have dared, in spite of the "majestic terror" of the Manjows, to inaugurate a new system, which we hope, for the sake of Corean serfs, will speedily openup Corea to modern thought and civilization, liberate the serf, and introduce the religion of righteousness and peace.

To be continued.

J. R.

STATISTICS OF THE PROTESTANT MISSIONS OF PEKING AND NORTH CHINA.

PEKING.

STATISTICS OF THE LONDON MISSION.

THE first Protestant missionary who settled in Peking was W. Lockhart, F. R. C. S., who arrived in September, 1861. Soon after, he opened a hospital, having already had a long experience of similar work in Shanghae. He remained till the spring of 1864, when he left for England. In May, 1863, Mr. Lockhart was joined by the Rev. J. Edkins, B. A. and Mrs. Edkins, who still occupy the same post. In March, 1864, J. Dudgeon, M.D. arrived with Mrs. Dudgeon, to continue the work initiated by Mr. Lockhart, and which is still under his charge. The Rev. S. E. Meech joined the mission in 1872, where he has remained since that time.

The following summary has been furnished to us regarding this station, for the latter part of 1875.

Missionary operations were commenced in Peking in October, 1861.

There have been four missionaries from the commencement, all married.

^{*} Implying there had been a previous tribute.

There are at present three missionaries, all married.

There are three chapels.

There are seven out-stations.

There is one organized church.

There are six native preachers.

The numbers baptized from the commencement have been 433 adults and 88 children—in all 521.

The number at present in church fellowship in 234.

Regarding the *Medical* agency of the station, Dr. Dudgeon gave us the following summary in 1875.

Medical work was commenced in 1861.

There is one hospital, with about fifty beds.

There are two dispensaries.

There is a medical missionary and three native assistants.

Three natives are in training for the work.

The patients include some of all classes of society, from the highest to the lowest.

About sixty patients are treated in the wards annually.

About ten thousand separate patients are treated annually in the dispensary, giving an aggregate of 18,894 visits.

The annual expense of the establishment is 365 taels.

The funds are derived from local subscriptions, with some from England. Of the former, 125 taels was raised by native contributions in 1874.

The following publications have been issued in connection with the hospital.

施醫信錄 She e sin lüh. "Report of the London Mission Hospital at Peking." By J. Dudgeon, M.D. 8vo. 15 leaves. Peking, 1870.

西醫舉隅 Se e keu yu. "Miscellaneous Essays on Western Medicine." By J. Dudgeon, M.D. 4to. 92 leaves. Peking, 1875.

身體骨格部位臟腑血豚全圖 Shin t'e kuǔh kih p'oo wei tsang foo heŭ ma tseûen t'oo. "Anatomical Atlas." By J. Dudgeon, M.D. folio. 20 leaves. Peking, 1875.

Sheet tract on Christianity and Healing the body. By J. Dudgeon, M.D.

The First Report of the London Missionary Society's Chinese Hospital, at Peking. From October 1st 1861, to December 31st 1862. W. Lockhart, F. R. C. S. 1862. pp. 27.

The Second Report of the London Missionary Society's Chinese Hospital, at Peking, under the care of W. Lockhart, F. R. C. S. For the year 1863. Shanghae, 1864. 8vo. pp. 17.

The Third Annual Report of the Peking Hospital, under the care of J. Dudgeon, M. D. C. M. for the year 1864. Peking, 1865. 8vo. pp. 37.

The Fourth Annual Report of the Peking Hospital, in connexion with the London Missionary Society under the care of John Dudgeon, M.D., C. M. for the year 1865. Shanghai, 1865. 8vo. pp. 50.

The fifth Annual Report of the Peking Hospital, in connection with the London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1866. Tientsin, 1866. 8vo. pp. 48.

The Sixth Annual Report of the Peking Hospital. in connexion with The London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1867. Shanghai, 1868. 8vo. pp. 24.

The Seventh Annual Report of the Peking Hospital, in connection with the London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1868. Tientsin, 1869. 8vo. pp. 25.

Eighth Annual Report of the Peking Hospital in connection with the London Missionary Society For the year 1869. By John Dudgeon, M.D., C. M. Peking, 1870. 8vo. pp. 24.

Ninth Annual Report of the Peking Hospital in connexion with the London Missionary Society For 1870. By John Dudgeon, M.D., C. M. Peking, 1871. 8vo. pp. 16.

Tenth Annual Report of the Peking Hospital, for 1871, in connection with the London Missionary Society. By John Dudgeon, M.D., C. M. Shanghai, 1872. Svo. pp. 18.

Eleventh Annual Report of the Peking Hospital, for 1872, in connection with the London Missionary Society. By John Dudgeon, M.D., C. M. Shanghai, 1873. 8vo. pp. 23.

Twelfth Annual Report of the Peking Hospital, for 1873, in connection with the Landon Missionary Society. By John Dudgeon, M.D., C. M. Shanghai, 1874. 8vo. pp. 24.

Thirteenth Annual Report of the Peking Hospital. for 1874, in connection with the London Missionary Society. By John Dudgeon, M.D., C. M. Shanghai, 1875. 8vo. pp. 45.

The Medical Missionary in China: a narrative of twenty years' experience. By William Lockhart, F. R. C. S. F. R. G. S. of the London Missionary Society. London, 1861. 8vo. pp. xi, 404.

CHURCH MISSIONARY SOCIETY'S MISSION.

This mission was commenced by the Rev. J. S. Burdon, who arrived in Peking in the latter part of 1861, as chaplain to the British Legation, which office he sustained for a time in conjunction with his missionary duties. He continued his labours there till about 1874,

when he left for England. The Rev. W. H. Collins, M. R. C. S. with Mrs. Collins and family joined the mission in 1863, and he has continued his work there since that time. The Rev. W. and Mrs. Atkinson arrived in the spring of 1866, but only remained there a year or two. The Rev. T. McClatchie, M. A. was for a short time also connected with the mission. The Rev. W. Brereton arrived to reinforce the mission in 1875, and still resides there.

We have received no report from this mission.

AMERICAN PRESBYTERIAN MISSION.

The first representative of this mission in Peking was the Rev. W. A. P. Martin, D. D. who arrived in 1863. The Rev. D. C. McCoy and J. L. Whiting, who had come out as agents of the American Board, connected themselves with the mission about 1870. The Rev. J. Wherry and family, who had been residing in Shanghae, went to Peking to strengthen the mission about the same time.

We have received no report from this mission.

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission arrived in Peking in the autumn of 1863, and left for the port of Newchwang in the latter part of 1867. Although these four years of close and conscientious work were far from being without effect, there are no results that can be tabulated.

STATISTICS OF THE AMERICAN BOARD MISSION.

The Peking station of this mission was commenced by the Rev. H. Blodget, who still resides there.

The following statistics of the mission were placed at our disposal in 1875, by the Rev. I. Pierson.

Peking was first occupied as a station of this mission in 1864.

There have been altogether sixteen male missionaries and nineteen ladies. Of this number, two married missionaries left the mission after a year's work, and joined the American Presbyterian Mission.

The present numbers are thirteen male missionaries and thirteen ladies.

There are eleven chapels.

There are four out-stations.

There are six organized churches.

There is one native preacher.

One candidate is preparing for the ministry.

Five colporteurs are employed.

The mission has one Bible-woman.

In furnishing the following facts regarding the *Itinerancy* of this mission in 1875, Mr. Pierson informs us, that besides the missionaries, native Christians are employed in this service as helpers or catechists.

The mode of travelling on the great plain is mostly by earts, but sometimes by saddle-horses or boats. Upon the highlands of Kalgan and Yu chow, saddle-horses, donkies and litters are used. The helpers generally travel on foot.

In 1865, the Rev. J. T. and Mrs. Guliek made a tour into Mongolia, as far as 喇嘛 廟 Lama-meaou, about 330 miles north of Peking.

For several years past, the same devoted workers have made yearly tours in Mongolia, spending about two months of the year in tents, at distances of from thirty to fifty miles north of Kalgan.

For five or six years past, the Rev. T. W. Thompson has been in the habit of making tours into Shanse province, as far as the prefectural city of ** In Ta-t'ung.

In 1871, A. O. Treat, M. D. made a journey to the departmental city of 38 42 Tsun-hwa, about 85 miles east of Peking.

The longest, and probably most important tour made by members of this mission, was accomplished in 1874, by the Revs. C. Goodrich, C. Holcombe and A. H. Smith. Having met at the provincial city of Paou-ting, they left on October 2nd, passed through the prefectural city of 正定 Ching-ting in Chihli, the provincial city of T'ae-yuen, and the prefectural cities of 平陽 Ping-yang and 清州 P'oo-chow in Shanse, the large town of 這關 Tung-kwan in Honan, and the provincial city of 西安 Sc-gan in Shen-se, the farthest point reached, being 800 miles south-west from Peking. Returning by the 元 Woo-t'ae mountain famous for its lama temples, and the prefectural city of Ta-t'ung in Shanse, they extended the journey to Chang-kea k'ow (Kalgan) on the Great wall. The expedition occupied three months altogether.

- The out-stations of the mission are,-

張家口 Chang-kea k'ow, town.

通州 T'ung chow, departmental city, 14 miles cast of Peking.

蔚州 Yu chow, , . 140 ,, west ,,

保定 Paou-ting, provincial city, 116 miles south-west ,,

The Printing-office of the mission was commenced by Mr. P. R. Hunt, about the end of 1869. He is the only European connected with the establishment, and has twelve natives in his employment.

Three hand-presses are employed, the work being done entirely by moveable type.

The object of the institution is simply the publication of missionary works; Chinese being printed both in the literary style and in colloquial. A very little English printing is done.

The work may be said to have been of a tentative character; and although the cost hitherto has fully equalled the expense of printing by native blocks, yet it is hoped that it may be done much more advantageously in the future.

STATISTICS OF THE AMERICAN METHODIST EPISCOPAL MISSION.

The following summary of the state of this mission in 1875 reached us last year.

The Peking mission of the society was commenced in 1869.

There have been altogether six male missionaries and eight ladies.

The present numbers are four ordained missionaries and seven ladies.

The mission has one out-station at the prefectural city of 素 安 Tae-gan in Shantung, four hundred miles south from Peking.

There are two native preachers.

Two colporteurs are employed.

From the commencement, the baptisms have been 23 adults and 6 children—or 29 in all.

The present numbers of church members are 11 male and 11 female—or 22 in all.

The mission has three chapels, two in the Tartar city, of a probable value of \$4,500, and one in the Chinese city, estimated at \$1,800. A compound with three parsonages is estimated at \$12,000. The property of the Woman's Foreign Mission branch of the society, consisting of two dwelling-houses, school-house and hospital, is of the probable value of \$9,500.

We received the following particulars last year regarding the Itinerancy of the mission.

This work is undertaken by the missionaries and two native preachers; the travelling being accomplished on horseback, accompanied by baggage cart.

In February, 1871, the Rev. L. W. Pilcher made a journey to the district city of 房山 Fang-shan, and the prefectural cities of Paouting and Ching-ting, as far as the district city of 雅 鹿 Hwo-luh.

In May of the same year, the Revs. L. W. Pilcher and H. H. Lowry visited the prefectural city of 河間 Ho-keen, returning via Teentsin.

In July and August of the sane year, the Revs. L. W. Pilcher and G. R. Davis made a tour through 古北口 Koo-pih-k'ow on the

Great wall, 熱 河 Jih-ho (Jehol) the site of the emperor's palace, and Lama-meaou (Dolonor), returning by Kalgan.

In September, 1872, the Revs. H. H. Lowry and G. R. Davis made a tour through the departmental cities of 蓟 Ke and 遵 化 Tsun-hwa, the prefectural city of 永平 Yung-ping, the district city of 逐安 Tseengan and the town of 山海關 Shan-hae-kwan, returning by the departmental city of 欒 Lwan, and the district cities of 劉渭 Fung-jun and 玉田 Yuh-teen.

In October of the same year, the Rev. L. N. Wheeler visited the provincial city of Paou-ting and the sacred Woo-tae mountain in Shanse.

In January, 1873, the Revs. H. H. Lowry and L. W. Pilcher made a journey to the departmental city of 覇 Pa, and the provincial city of Paou-ting, returning by the departmental city of 涿 Tso.

In March of the same year, the Revs. G. R. Davis and L. W. Pilcher visited the prefectural city of Ho-keen and the provincial city of Paou-ting.

In September and October, 1874, the Revs. H. H. Lowry and W. F. Walker made a tour through the departmental city of 滄 Ts'ang, the district city of 為 邑 Lin-yih, the prefectural cities of 齊 南 Tsenan, and T'ae-gan, the district city of 曲 阜 Keuh-fow, the departmental city of 東 平 Tung-ping, the prefectural city of 東 昌 Tungchang, the district city of 臨 城 Lin-ching, and the prefectural city of Ho-keen.

In April and May, 1875, the Revs. H. H. Lowry and J. H. Pyke went over nearly the same ground as the preceding, the farthest point reached being the departmental city of Free-ning in Shantung, about five hundred miles from Peking.

Nearly every important city in Chihli province and the western part of Shantung has been visited by some member of the mission.

A Medical agency was commenced in 1873, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church in America; regarding which we received the following statistics last year.

There is one hospital with thirty-five beds.

There is a dispensary—opened in 1875.

A lady physician is in charge.

The patients are women, children and young children only.

The number of patients treated in the dispensary in 1875 was 315.

The current expenses for 1875 were \$200.

The funds for the institution are provided by the Woman's Foreign Missionary Society. There are two Schools in the Tartar city, a boarding-school for girls under the Woman's Foreign Missionary Society, and a day-school for boys, with an aggregate of 20 scholars.

There is also a day-school for boys in the Chinese city, with 14

scholars.

In addition to these, there are two Sunday-schools; one in the Tartar city with 44 scholars, and one in the Chinese city with 20 scholars.

YINGTSZE.

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission, who was the first Protestant missionary that settled at this port, arrived about the end of August, 1867; and after a brief period of faithful labour and bodily suffering, he died on April 4th, 1868. No other member of the same mission has since taken up the work he began.

STATISTICS OF THE PRESBYTERIAN CHURCH IN IRELAND MISSION.

Consequent on the death of Mr. Burns, this mission resolved to prosecute the work he had initiated. Their two first missionaries, the Rev. H. Waddel and J. Hunter, M. D. arrived with Mrs. Hunter on May 1st, 1869. Mr. Waddel was obliged to leave on account of his health about 1872. The Rev. J. Carson arrived in 1874.

The following items were received in 1875.

There have been three missionaries from the beginning.

There are at present two missionaries.

There is one chapel.

There is one out-station.

There is one native preacher.

Regarding the *Medical* branch of the mission, a note received in 1875 gives the few details that follow.

Medical work was commenced in 1869.

There is one dispensary.

There is a medical missionary.

The patients consist mostly of people from the country.

The following notes regarding *Itinerancy* were furnished by Dr. Hunter and Mr. Carson in 1875.

Besides the missionaries, a native preacher and a colporteur are employed in this service.

Travelling is done by carts.

The first journey was made by Dr. Hunter to 蓋 洲 Kae-chow, seventy le distant from the port.

In 1874, he made a journey to Kwan-ching tsze, 1100 le distant.

In 1875, he went to # Kirin, a distance of 1150 le.

In the course of their several tours, Dr. Hunter and Mr. Carson have visited 牛 莊 Newchwang, 海 城 Hae-ching, 遼 陽 Leaou-yang, 盛 京 Shing-king (Moukden), and Fa-kwo-mun.

STATISTICS OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND MISSION.

The Revs. J. Ross and J. McIntyre are now the representatives of this mission at this station.

Mr. Ross forwarded to us in 1875, the following items:-

The first agency of this mission in China was commenced in 1863.

Yingtsze was first occupied in 1873.

There has been but one missionary,—who still resides there.

There is one chapel.

There are three out-stations.

There are two native preachers.

One colporteur is employed.

The baptisms from the commencement have been 10 adults and 3 children—or 13 in all.

The present church members number 8 male and 4 female—or 12 in all.

The following notes on Itinerancy were received from Mr. Ross in 1875.

The journies here noted were made by Mr. Ross—travelling in carts.

The first was in 1873, to Moukden via Newchwang; thence to Leaou-yang, returning via Hae-ching.

The second journey was in 1874, to the Corean gate, via 触 嚴

Seu-yen and 風 風 城 Fung-hwang ching.

The third journey was in the winter of 1874-1875, to Peking, via 錦州 Kin-chow, Shan-hae kwan, and the prefectural city of Yungping; returning by Kin-chow, 廣寧 Kwang-ning, Moukden and onwards the same as in the first journey.

The out-stations of the mission are at,-

太平山 Tae-ping shan, 12 miles south-east from Yingtsze.

大石橋 Ta-shih keaou, 20 ,, east ,, ,, Moukden, 130 ,, north-east ,, ,,

In our last volume, pp. 428-430, we gave a list of works bearing on the study of the Mandarin language as used in the more southernly provinces. We add here some additional, written with a special view to the Peking division, and applicable to northern China generally.

An English and Chinese Vocabulary in the Court Dialect. By S. Wells Williams. Macao. 1844. 8vo.

The Chinese Speaker, or Extracts from works written in the Mandarin language as spoken at Peking. By R. Thom. Ningpo, 1846. 8vo.

壽 津 錄 The Hsin Ching Lu, or, Book of Experiments; being the first of a series of Contributions to the Study of Chinese. By Thomas Francis Wade, Chinese Secretary. Hongkong. MDCCCLIX. Fol. pp. 254.

自選起 Yü-yen Tzü erh chi. A progressive Course designed to assist the Student of Colloquial Chinese. By T. F. Wade. London, 1867. 4 vols. 4 to.

Russko-Kitaiski Slovar razgovornago yazuika (Pekinskagonaruiya) (Russian-Chinese Vocabulary). Sostabil J. Isaiah, Pekinski Missioner. Peking, 1867. 12mo. pp. 536.

Vredenie Russko-Kitaiski Slovar. (Grammatical Introduction to the Russian Phinese Vocabulary.) By J. Isaiah. Peking, 1869. 12mo. pp. 69.

Predavlenie k' Russko-Kitaiskom Slovario. (Supplement to the Russian-Chinese Vocabulary), Sost. J. Isaiah. Peking, 1870. 12mo, pp. 132.

A Chinese and English Vocabulary in the Pekingese dialect. By G. C. Stent. Shanghai, 1871. 8vo.

Chinese without a Teacher, being a collection of easy and useful sentences in the Mandarin dialect, with a Vocabulary. By H. A. Giles. Shanghai, 1872. 8vo. pp. 60.

A Dictionary of colloquial Idioms in the Mandarin dialect. By H. A. Giles. Shanghai, 1873.

Mandarin Primer: Being Easy Lessons for Beginners, Transliterated According to the European Mode of Using Roman Letters. By Rev. John Ross. Shanghai, 1877.

We give the titles of the Christian books that have been published in the Peking dialect of the Mandarin language, as far as we knew.

福音選篇 Fuh yin tseen peen. "Selections from the Gospels." Rev. J. Edkins, B. A. 8vo. 43 leaves. Peking, 1863.

正道感蒙 Chung taou k'e mung. "Peep of Day." Rev. W. C. Burns. 8vo. 71 leaves. Peking, 1864.

桑榆再生記 Sang yu ts'ae sang ke. "Conversion in old age." Rev. J. Edkins, B. A. 16mo. 8 leaves. Peking, 1865.

天路歷程官話 T'een loo leih ching kwan hwa. "The Pilgrim's Progress. Part I." Rev. W. C. Burns. 8vo. 152 leaves. Peking, 1865.

With some modifications in the terms for "God" and "spirit," this was stereotyped at Shanghae in 1869, in 75 leaves.

馬太傳福音書官話 Ma t'ae chuen füh yin shoo kwan hwa. "Matthew's Gospel." Peking Committee, consisting of the Revs. J. Edkins, W. A. P. Martin, D.D., LL.D., H. Blodget, D.D., S. I. J. Schereschewsky, D.D., and J. S. Burdon. 8vo. 73 leaves. Peking, 1865.

In this the term 天主 Teen-choo is used for "God" and 神 shin for "spirit." A revised edition, with marginal heading notes, was published by the Rev. A. Williamson, LL.D. in 12mo. 48 leaves, at Shanghae in 1867, with the title 馬太福音書 Ma vae fuh yin shoo. A further revised edition was published at Peking in 1871, in 61 leaves 4to. with 上帝 Shang-te for "God." Another edition was published at Fuhchow in 1872, in 72 leaves 4to. with the title 馬太福音Ma vae fuh yin, with the same terms for "God" and "spirit" as the preceding. A further revised edition was published at Shanghae in 1875, with the title 馬太傳福音書Ma vae chuen fith yin shoo, in 40 leaves 8vo. In this the term for God is changed to 神 Shin, and 神 shin for "spirit" is changed to 疑 ling.

路加修福音書官話 Loo kea chuen fuh yin shoo kwan hwa. "Luke's Gospel." Peking Committee, 8vo, 80 leaves, Peking, 1865.

This has 上帝 Shang-te for "God," and 神 shin for "spirit." A revised edition, with marginal heading notes, was published by the Rev. A. Williamson, LL.D. with the title 路加福音書 Loo kea fuh yin shoo in 52 leaves 12mo. at Shanghae in 1867. This has 天主 Teen-choo for "God." A further revised edition was published at Peking in 1871, in 63 leaves 4to. with the term 上帝 Shang-te for "God." Another edition was issued at Fuhchow in 1872, with the title 路加福音Loo kea fih yin, in 78 leaves 4to. This has the same term for "God." as the preceding. A further revised edition was issued at Peking in 1873, in 71 leaves 8vo. with 天主 Teen-choo for "God," and 靈 ling for "spirit." Another edition was published at Shanghae in 1874, with the title 路加傳語書 Loo kea chuen fuh yin shoo, in 42 leaves 8vo. This has 神 Shin for "God," and 靈 ling for "spirit."

亨利寶錄 Hang le shih luh. "Henry and his Bearer." Rev. H. Blodget, D.D. 8vo. 35 leaves. Peking, 1865.

A revised edition in 28 leaves, was published at Shanghae in 1867. It was stereotyped at Shanghae in 1869, in 11 leaves.

創世記官話 Chwang she ke kwan hwa. "Genesis." Rev. S. I. J. Schereschewsky. 4to. 39 leaves. Shanghae, 1866.

This was reprinted at Shanghae in 1871, in 58 leaves 8vo. Another edition was published in Peking in 1872, in 82 leaves 12mo.

異蹟問答 E tseih wän tä. "Catechism on the Miracles of Christ." Mrs. Bridgman. 8vo. 92 leaves. Peking, 1866.

養終 誌 傳 Shen chung che chuen. "Record of the Death of a Good man." Rev. J. Edkins, B.A. 8vo. 8 leaves. Peking, 1866.

· 續天路歷程官話 Suh veen loo leth ching kwan hwa. "The Pilgrim's Progress. Part II." Rev. W. C. Burns. 8vo. 113 leaves. Peking, 1866.

With some modifications, this was stereotyped at Shanghae in 1869, in 48 leaves. **营約詩篇官話** Kew yō she peen kwan hwa. "The Psalms of David." Rev. W. C. Burns. 8vo. 127 leaves. Peking, 1867.

馬可福音書 Ma k'o fuh yin shoo. "Mark's Gospel." Peking Committee. 12mo. 31 leaves. Shanghae, 1867.

This has the term 天主 Teen-choo for "God," and 神 shin for "spirit." There are marginal heading notes. Another edition was published in 1869, at Shanghae, with the term 具神 Chin-shin for "God," and 靈 ling for "spirit." A revised edition was published at Peking in 1871, in 38 leaves 4to. with 上帝 Shang-te for "God," and 神 shin for "spirit." Another edition was issued at Fuhchow in 1872, with the title 馬可福音 Ma ko fuh yin, in 46 leaves 4to. with the same terms for "God," and "spirit" as the preceding. A further revised edition was published at Peking in 1873, in 43 leaves 8vo. with 天主 Teen-choo for "God," and 靈 ling for "spirit." Another edition was issued at Shanghae in 1875, with the title 馬可傳福音畫 Ma ko chuen füh yin shoo, in 26 leaves 8vo.

使徒行傳 She too hing chuen. "The Acts of the Apostles."
Peking Committee. 12mo. 30 leaves. Shanghac, 1868.

This has An Chin-shin for "God," and generally ling for "spirit." A revised edition was published at Peking in 1871, in 64 leaves 4to. with L R Shang-te for "God," and shin for "spirit." Another edition was issued at Fukhow in 1873, in 76 leaves 4to. with the same terms for "God," and "spirit" as the preceding. A new edition was published at Shanghae in 1874, in 42 leaves 8vo. with R Shin for "God," and ling for "spirit." Another edition was issued at Peking in 1874, in 71 leaves 8vo. with L Peen-choo for "God," and ling for "spirit."

聖經問答 Shing king wan ta. "Scripture Catechism." Rev. W. H. Collins, M. R. C. S. 4to. 15 leaves. Peking, 1868.

新約全書中卷 Sin yŏ tseûen shoo chung keuen. "New Testament—Romans to Philippians." Peking Committee. 4to. 132. leaves. Peking, 1869.

聖會信約錄 Shing hwuy sin yö lüh. "Church Covenant." A. B. C. F. M. Mission. 8vo. 4 leaves. Peking, 1870.

新約全書 Sin yō tseûen shoo. "New Testament—Romans to Revelations." Peking Committee. 4to. 213 leaves. Peking, 1870.

This has L R Shang-te for "God," and it shin for "spirit." Another edition was printed at Shanghae the same year, in 170 leaves 12mo. with it is Chin-shin for "God," and it ling for "Spirit."

約翰福音 Yō han füh yin. "John's Gospel." Peking Committee. 4to 62 leaves. Fuhchow, 1872.

This has 上帝 Shang-te for "God," and 神 shin for "spirit." Another edition was published at Peking in 1874, in 31 leaves 8vo. with 天主 Teen-choo for "God," and 建 ling for "spirit." Another edition appeared at Shanghae in 1874, in 34 leaves 8vo. with 神 Shin for "God," and 全 ling for "spirit."

新約全書 Sin yŏ tseûen shoo. "New Testament." Peking Committee. 492 leaves. 4to. Peking, 1872.

This has $\mathcal{K} \stackrel{\cdot}{=} T$ een-choo for "God," and $\stackrel{\cdot}{=} shin$ for "spirit." Another edition was published the same year at Peking, in 221 leaves 4to. with the term $\stackrel{\cdot}{=} ling$ for "spirit." Another edition appeared the same year at Shanghae, in 307 leaves 8vo. with $\stackrel{\cdot}{=} Shin$ for "God," and $\stackrel{\cdot}{=} ling$ for "spirit." Another edition was published the same year at Hongkong, in 8vo. with $\stackrel{\cdot}{=} Shang$ -te for "God," and $\stackrel{\cdot}{=} shin$ for "spirit." Another edition was published at Fuhchow in 1874, in 295 leaves 8vo. with the same terms as the preceding.

聖經要官 Shin king yaou yen. "Select Words of Scripture." Miss M. E. Andrews. 8vo. 30 leaves. Peking, 1872.

数會職女 Keaon hway taon wan. "The Book of Common Prayer." Revs. J. S. Burdon and S. I. J. Schereschewsky, 4to. 385 leaves. Peking, 1872.

耶穌言行錄 Yay soo yen hing läh. "Scripture Life of Christ." Rev. C. Holcombe, 65 leaves 4to. Peking, 1872.

聖經指畧 Shing king che leo. "Scripture History." Rev. J. S. Burdon. 2vols. 213 leaves 4to. Peking, 1873.

具理問答 Chin le wän tä. "Catechism of the Truth." 8vo. 18 leaves. Peking, 1873.

舊約聖詩 Rew yo shing she. "Psalms of David." Rev. S. I. J. Schereschewsky. 4to. 40 leaves. Peking, 1874.

舊約全書 Kew yŏ tseûen shoo. "Old Testament." Rev. S. I. J. Schereschewsky. 4to. 524 leaves. Peking, 1875.

This has 天主 T'een-choo for "God," Another edition was issued at Shanghae in 1876, with 神 Shin for "God."

牧童得福 Măh t'ung tih făh. "History of David." Rev. J. Gilmour, M. A. 16mo. 14 leaves. Peking, 1874.

必算指明 Sin swan che ming. "Intellectual Arithmetic." 8vo. 139 leaves. Peking, 1874.

上主創世 Shang choo chacang she. "God the Creator of the World." 12mo. 3 leaves. Peking, 1874.

欠債喻言 Keen tsae yu yen. "The Debtor." Miss M. B. North. 8vo. 10 leaves. Peking, 1874.

自友喻言 Pih e yu yen. "The White Raiment." Miss M. B. North. 8vo. 9 leaves. Peking, 1874.

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CHINESE HYMNOLOGY.

BY REV. CHAUNCEY GOODRICH.

POETA non nascitur, sed fit. So it seems. Perhaps the inspiration of becoming a missionary furnishes the afflatus. It is, at least, a curious fact, that he who erst was wholly content to speak plain prose in his mother tongue, and who, perhaps never warbled a note, even in the cooing and nest-making period, soon begins to sing in the tongue of the Celestials. And thus it happened to me, as to the last sane man in Coleridge's Friend, finding no comfort nor sympathy in a sane life, I drank of the reason-destroying, frenzy-inspiring waters, and became like the rest of my brethren. Meanwhile, in my poetic ravings, I have had a few sane (?) thoughts, which may possibly interest the poets and hymn-makers of China.

Here let me say in plain prose, that our mission is just issuing a new hymn-book; a strange thing to produce—is it not?—when there are so many already, both north and south, representing, I suppose, nearly every society and mission in China. However, it is made (fit), and ready for criticism or use, or to be outgrown and forgotten.

Since finishing our work upon this book, I have been thinking of a machine for hymn translating. I can think of but two necessities for the perfection of such a machine, a stop for rhymes, and a stop for variety, the second stop to be somewhat on the principle of the kaleidoscope, to insure variation for ever. Then we should all be able to praise the Lord acceptably.

It is said that every event must have a cause. What, now, is the cause of the endless multiplication of hymn-books in China, a process which seems destined to go on without end?

The first great cause is plain. We are too near the tower of Babel. Who does not see that that tower of bad eminence must have overlooked the Flowery land, and that when the muddled builders found their ambitious attempt an impossibility, they scattered in every direction over this great empire? (I make no charge for this theory.) The result we see, and hear, and feel. It enters into our bones. This jargon of languages pervades China, making this land a great language kaleidoscope. Every turn brings you a new dialect, or such variations of idiom, sound, tone, and character, as to give a new—not to say beautiful and attractive—picture. It has seemed obvious, that for every important variation in dialect, there must be a new hymn-book, to meet the special exigencies of that region.

The second cause for the numerous hymn-books seems to be begotten of the first. The existence of so many books for the purpose

of Christian song is a kind of inspiration for producing more. As the schoolboy's enthusiasm grows with the size of the snowball he is rolling. so does ours, and so it will. We are just coming toward the flood time of hymns, and all the past is but the snowball in its incipient growth.

A third cause for the increasing number of hymn-books is the number of sects represented in China, which are vet, be it noted, all striving with one spirit toward one end, viz., to lift up China into the faith of the Gospel. And here it is interesting and delightful to noteand to the accuracy of this statement bear witness-that neither in sermon, nor tract, nor hymn, do the differences of the schools often appear. And this is a cause for devout thanksgiving, that we become so impressed with China's urgent need of the Gospel, and ourselves so enamored of the Gospel itself, and the Bible which holds it, that we lose sight of the sect. And, vet, not entirely, as the parallel lists of

books, and, among others, hymn-books, abundantly testify.

A fourth cause for the multiplication of hymn-books is found in the difference of mental constitution and culture; in other words, in the ever-shifting point and angle of vision from which different men view the subject. One man's mind is run in a theological mould, and he writes what may be called theological hymns. To some they may seem as dry as the bones in the valley of vision-though, if they could have a resurrection, they would doubtless be found an exceeding great army. Another man has perhaps a no less theological mind, but he has found an antediluvian rhyme-book, which, like the old mummies, seems indestructible, and lives on and over the great chasms of time, amid a myriad of changes, itself unchangeable; and it appears to him reasonable, perhaps almost necessary, that the ryhmes should be made to conform to this ancient book. Besides, the old hymns need some adaptation to a new latitude, or longitude, and perchance rythmical changes, and so a process of transformation begins and goes on from one book and period to another; and it comes to pass, that some hymns change more than a man does after a heptade of years, when, as they say, not a particle of the original dust remains in him. Still another feels that the great body of hymns have not in them the soul of song,-that they do not excite devout emotions: partly because they are, except in form, dry prose statement of doctrine, and partly because they are above the easy comprehension of ordinary uncultivated minds; and he writes a book according to this theory, in easy colloquial, with ear rhymes. Thus it happens that in our hymnbooks there is to be found a wide range of style, high, low, and mixed, including differences of ryhme and rhythm, all furnishing variety sufficient for an eclectic, and greater, doubtless, than in any other land upon which the sun shines.

Amidst all this diversity, and even conflict of opinion, and practise, the question intrudes itself upon one, whether a standard of hymnmaking may be sought for. There probably can be no doubt that the same qualities which combine to make a good hymn in English, or German, or Latin, must also be found in a Chinese hymn. What are these qualities? Some of them are easily noted.

First of all is devotional feeling. A hymn should certainly contain doctrine, just as a painting should contain ideas; but he who writes a hymn simply with the thought of giving to doctrine the comely garments of rhyme and rhythm, has sadly mistaken the nature of A comely dress may cover a doll, a washerwoman, Christian song. or a queen. Poetry is the blossoming out of doctrine, and hath in it a fragrance, beauty, and charm of its own. Poetry gives wings to thought and feeling, but the wings are not at the ends of the lines. In our own hymns that live, there has been a mingling of heart and brain; so that we have, not teaching alone, and not feeling alone, but doctrine fused through the heart. A friend once wrote me-"I had a good time preaching to-day, not so much because I got hold of the truth. as because the truth got hold of me." It is when truth takes possession of a Christian poet, that hymns are born which cannot die. Will it be said that our work is not creative but constructive? Be it sothough, in truth, it is but partially so—the demand remains the same, and so far as we fail to make the spirit of Christian song breathe through our hymns, so far we shall prove our right to use plain prose.

A second element of Christian hymns which are not ephemeral, hymns which have their centennials, is a style which may be called classical. Most hymns do not live longer than Chinese graves, which, after two or three generations, are levelled with the ground, ready for the spade of the agriculturist or the sexton. But others of our hymns are truly gems of art, and are found, not only in books of Christian psalmody, but also in collections of choice poetry. Note their beautiful simplicity, classic finish, choice sentiment, poetic imagery, flowing rhythm, and exquisite naturalness, and all combined with devout Christian feeling. Does any one say-"this is high; I cannot attain unto it." And yet, this is the ideal of a Christian hymn. The difficulty of writing hymns for the service of song need not be disguised. The assertion may be ventured, that the production of a good hymn or a good tract, in any language is among the most difficult in the whole range of literature. Perhaps the most that can be urged here and now is, that whoever writes or translates, should make his utmost endeavor to attain excellence.

Here let it be written, and let it be deeply pondered by those who aspire to a literary life, that, if there are too few Christian and scientific books in China, so also there are too many. It is not more

books that China wants so much as better books. The statement is equally true of hymns. We vie with each other, it may be, as to who shall produce the largest book, though, in truth, the weeding time has already come, and we need to expunge many hymns rather, and retain only those which approve themselves to our judgment and taste.

But there may be scepticism in the minds of some as to the possibility of writing hymns in Chinese, which shall be choice in sentiment, rich in devotional feeling, and classic in style. In respect to such a doubt, it cannot be denied that the language is not so rich in devotional sentiment, nor so clastic and free, as it will be after it has been stained through by centuries of Christian culture; and yet it remains true that the language is remarkably rich in synonyms and idioms, and in expressions that strike the entire chord of the feelings, and is likewise remarkable for its possibilities of rhyme, of rhythmic structure, and poetic expression. It only needs a master hand to strike the keys, to bring out unsuspected harmonics, music that shall go singing on and down the years. Let no one suspect us of thinking that Chinese was the language of Eden. Meanwhile we will try to sing with the spirit in such measures as we have, or such as are being born with much travail.

It may be mentioned as a third element in the hymns of other lands, that they are written in a style low enough to be readily and generally understood, and high enough to command respect among men of culture. Such, it may be supposed, should be the standard here. How shall the feelings of a Christian congregation be stirred by a style and by language far above them, and, on the other hand, by a style and by language far beneath them? Yet, on either side of this standard, a certain range of style must be allowed, from occasional hymns in the classical language, to occasional hymns written almost in the language of children. A mixed style should not be tolerated. How the remarks above may apply to hymns written in the south, those who reside there best know.

An antiquated rhyme-book has been referred to. That book, old as it is, may be bought bright and new in any book-store, with no suspicion of antiquity in its leaves or covers, and is entitled to a certain amount of regard, for two reasons. The first is, that scholars have some additional respect for hymns in which the rhymes conform to their standard, and the second, and weightier reason is, that if the rhymes of our hymns are not only ear rhymes, which of course they should be, but also rhymes according to the standard of this book, the chances of generally rhyming to the ear, and so finding currency over a wide district are greatly increased.

Closely connected with this subject of rhymes and the rhyme-

book is another, which deserves more notice than is commonly accorded to it by western scholars. It is well known that Chinese scholars distinguish two classes of rhymes, the p'ing (季), and the tsê (瓜). The difference of impression produced upon one by these tones, at least in the north, is so great that, in rhyming, we ought scarcely to be in danger of confounding them, especially when we remember that the difference to a Chinaman is still farther magnified. It need not be denied, that in following the rhyme-book, and in distinguishing the two sets of tones, the difficulty of rhyming is considerably augmented. as, instead of about 24 rhyme endings, (a marvelously small number, by the way, making rhyming a kind of play-work,) we have 106. If, however, we allow the use of nearly perfect (in) and allowable (in) rhymes, these 106 shrink into about 60 or 70, a number not alarmingly large for 6,000 or 7,000 colloquial characters, and very inconsiderable as compared with the hundreds-perhaps a number beyond the hundreds-of rhyme-endings in our own language.

Still it is laborious and trying to use the rhyme-book in its present form. If any one care to follow it, let him reject at once a vast number of characters, which can never be needed, and copy the remainder in a classified list of rhymes, arranged according to the pronunciation of final sounds in his own region, heading each separate list, whether long or short, selected under the various rhyme endings, by its leading character, and noting under that character other leading characters which are connected with it as nearly perfect (1) or allowable (1) rhymes in the rhyme-book. This will cost a few days of

careful work, but will abundantly repay the labor.

Some other qualities of Chinese verse, which are of importance to secure a rhythmical structure, might be referred to; as the cæsural pause in the middle of the line, without which the lines will lack a regular and easy movement; care in the pairing of characters, that they do not break the harmony of structure, and rhythmic flow, by appearing on the 2d and 3d, or 4th and 5th syllables,* &c. of long, common, and short metres; and, in general, such study of the different metres, and care in adapting the structure of sentences to them, as to secure beauty of construction, and rhythmic harmony, and, it may be added, greater simplicity and naturalness.

I cannot but suppose, that hymns, written on the basis referred to above, will be more generally accepted where they are written, and find a wider currency, than if written on another theory. So much for the peculiar form of Chinese hymns. A glance at what has been already written discovers the fact, that I have, though unconsciously,

There will at times be an exception to this rule, in writing names of three characters, and in the occasional use of idiomatic phrases also of three characters.

described the leading peculiarities—excellencies—of the various writers of hymns, and united them together.

And here we approach a subject which constrained to the writing of this article. Why should "My faith looks up to thee" have a wardrobe as extensive as that of a Saratoga belle, everywhere appearing in a new dress? Must it be to accord with the genius of this land whose millennial ruts find their counterpart in its hopeless variety? Note the great loss in economy of labor, and the loss also in Christian communion. How much more of home feeling would there be in each other's churches. if we possessed a large number of hymns in common. It may be that an organized attempt to produce a Union Hymn-Book, even in the north, would not be a success. One thing, at least, can be done, Every writer or translator of hymns can strive to produce hymns worthy to be printed in other hymnals, and sung in other churches, and can also choose from other collections hymns which commend themselves to his taste and judgment. This last suggestion has not been carried out, save to a very limited extent, in our own hymn-book. I earnestly hope it may be in the next edition. We can well afford to part with some of the hymns that have been through our own loom, for the sake of securing the choice hymns of others.

It need scarcely be written, that the greater attainment one may make in the language (not only the language of books, but also the vernacular), before attempting a work of the highest difficulty, the better. Oh! if one were born a poet, and could drink in the language with his mother's milk, having at once all the advantages of Christian culture in a Christian land, and a classical education in China, meanwhile never falling into the ruts of the schools; and if, in addition, he could eatch the breath of God upon him, he might write hymns, which (north and south perhaps,) should go singing down the centuries. By and by—not yet—we shall have our Watts, and Wesley, and Cowper in the land of Sinim.

TERMS IN CHINESE FOR "GOD," "GODS" AND "SPIRIT." BY REV. C. F. PRESTON.

DURING the past year, the discussion of the old question, in regard to the terms proper to be used in the translation of the Bible, for "God," "gods" and "spirit" in Chinese, has been revived in the Chinese Recorder and other periodicals and pamphlets. Doubtless these articles have been carefully read by the missionaries, and others interested in the subject, with the earnest hope of seeing the settlement of this controversy by compromise or otherwise. It is evident that point has not as yet been reached; but there is really no reason

for supposing no progress has been made in that direction. much is certain—the mode of treatment has been for the most part kind and courteous. It is a great point gained to have the position of the several parties more clearly defined, and the arguments employed better known. There can be no doubt that the whole subject is better understood, and more intelligently discussed than ever before; and the number of those able to appreciate the discussion is much greater than at any previous period. There can hardly be any very long delay before the question will find some kind of solution; and we may certainly hope that it will be satisfactory to all, and a real triumph of the truth. The several parties, who hold different views with so much tenacity, must be content to appeal to the verdict to be given by the usages which are to prevail in the future. We do not believe error will gain the advantage in the end; but rather that what is truth will before long be manifest and vindicated. In the mean time it is a duty incumbent upon all who have sincere convictions upon the subject, to give expression to them, and thus contribute to the fund of information and argument necessary for the settlement of the controversy; and it should not be a reproach upon the name of those who do so. So long as truth is sought, discussion is not to be repressed or deprecated.

It is to be kept in mind too, that the end to be sought is not so much mere compromise, as to find out the real facts and merits of the case, and to lead all to the conviction and acknowledgment of the same. That such wide differences of opinion are found and held so firmly by the missionaries, is thought by some to be most unhappy and shameful, and strong expressions to that effect have been made; but really without just cause. It is surely no new or strange thing for good people to have honest and sincere differences of judgment; and controversy is surely much to be preferred to indifference or acquiesence in what is opposed to reason and conscience. As for myself I have no hard feelings against those who are on other platforms from that on which I stand, and I am most sincere in the declaration, that while I have given earnest attention to the arguments advanced on the opposite side, I do not feel that I would be justified in modifying views expressed in the July and August number of the Chinese Recorder to which I beg to refer. Subsequent study and reflection have tended rather to confirm them. Without presuming to attempt an exhaustive treatment of the question it may not be improper to supplement the article in question by a few considerations that appear of considerable importance.

I. What is the real question and how is it to be decided? To answer the second part of this question first, the reply may be made at once, according to the practice of the sacred writers. No Protestant missionary will deny that we have to ask—what saith the

Scriptures? This must be insisted upon as a prime consideration. We have no other authority for church questions. The Bible is the only rule of faith for the people of God, and it is the only infallible commentary upon itself. It is justly a matter of surprise, that in the discussion of this subject, so little attention has been given to this fact. No one who really believes in a sacred and inspired classic, will be satisfied without a foundation for his faith in the divine word. matter in hand is not one of mere opinion and preference, but of fact; and to be settled by divine authority. The true principle for the translation of the Holy Bible is to reproduce as far as possible, the mode and form as well as the ideas of the original; and to make use as far as possible of the same words, in the rendering of different passages. Where the words are the same in the original, they should be the same as a rule in the translation. A very little experience in translation and careful study will show how unsafe it is to neglect this plain As for the answer of the first part of the question, it is believed there has been misapprehension; and the different parties have really been discussing different questions. One party has been seeking what they think the best term to apply to the Supreme Being. Others think that question important, but not one for men to decide. real question is what is the best term to represent each and every word as used in the Hebrew and Greek texts. This is a most important matter. What is the point in dispute? What are the facts in regard to inspired usage? The question arises on the very threshold of the translation of the Bible in the 1st verse of Genesis-" Elohim created the heavens and the earth." What is the nature of this term as determined by subsequent use? Is it, in other words, a proper name, or or is it a generic term? This expression might be avoided by a circumlocution, if regarded as offensive, as connected with the controversy in former times; but nothing is intended but what is fair and perfectly plain and simple; and by no means to raise side issues, or to treat the subject in any way that may not be comprehended by all who will give attention. Is it not true that the subsequent use of the term, and its Greek equivalent theos, and the corresponding words found in the hundreds of translations of the Bible, and in universal literature ancient and modern, go to show that it is not a proper name, and not an appelative, but indeed a generic term? It expresses a fundamental conception found among all people of all ages. The idea is evidently that the creation was divine—the work of self-existent deity as contrasted with the ideas of pagan cosmologies, and various theories as to the eternal existence of matter as a birth-a development-or of fate and necessity. There are in the first few chapters distinct traces of all subsequent revelation-ideas in germ, which are developed in the

writings of the prophets and of the New Testament. It teaches theism as opposed to atheism, rather than monotheism distinctly, as opposed to either pantheism or polytheism. The doctrine of the divine personality is not dependent upon the fact that this is a proper name, which cannot be proved; but it is taught by inference and logical deduction, as well as by clearer revelation, in the following chapters. We have general conceptions-divinity, matter, vegetable and animal life, man, angel and demon. We have even intimations of the Trinity in the word and spirit of Elohim-a great mystery even after all the canon of the SS. is completed. This term is defined in the second section as "Jehovah Elohim," and it is found again in the speech of the serpent, where the father of lies gave utterance to that falsehood. "and ye shall be as gods, knowing good and evil," which has resulted in the hosts of pagan divinities, the creation of human imagination. inflamed by the poison of the serpent by whom the parents of the race were deceived.

A generic term is very different from a proper name or an appellative. It includes everything within itself—all species, and all classes, and all individuals in the sense of natural history; and the same is true of the terms under discussion.

No adjective can possibly add anything to the meaning of such a term, but serves only to mark a limit. This fact is often lost sight of, and attempts are made to add to the infinite. Some object to a generic term, as if inferior to an appellative, or a proper name; when the fact is, the generic term is the highest possible. The wider and more general the term, the more is contained within it. Attention is now called to the fact, that the authority of the sacred writers may be urged for the use of a generic term; and it is to be understood that it is according to the mind of the Holy Spirit, as best suited for translations, and that they be conformed in this respect to the original.

II. The next point to consider is what Chinese word corresponds or is nearest like in meaning and use to the generic term in question? It has been suggested that it is first necessary to find the word meaning spirit; but one may be pardoned for dissenting from that view.

It is the object of the present paper to show that Shin in is the word required. Not only that it is a word that may be employed in case of necessity, or as a mere matter of choice between several; but that it is the very word, and the only word in the Chinese language that in meaning and use answers all the demands of the case before us.

To go to the root of the matter, it is important to consider the radical under which it is found, and the character of the family in which it is found. The 113th radical embraces in its group the large part of words which refer to religion and worship, sacrifices, prayers

blessings, &c. The affinities are surely more with divinities, gods, &c., than with spirits in the common acceptation of the word. An imposing list might be made out (illustrating the meaning of this class of words—from the Chinese Imperial Thesaurus) but it will be sufficient to call attention to the facts. In the article alluded to above, mention was made of the use of shin in as contrasted with kuci as in English "gods" and "demons." Another use is as contrasted with man—shin in and jin A, "gods" and "men." In neither case could we translate "spirit."

Chinese and foreigners who use "pidgin" English speak of joss, which is said to be a corruption of the Latin deus or Portuguese dios. It is used for shin in, and of course has a living connection with the original words of Scripture, in meaning and use. Admitting that it is a low jargon, the argument is valid as to the meaning of shan in. It is perfectly legitimate to bring to the discussion of this subject, not only the cosmologies, and mythologies of ancient and modern nations, but the "dead" languages; and the colloquial speech is quite in order, and not to be dismissed from a hearing. The testimony of all is important and has a living connection with the subject.

It was formerly suggested that the meaning of the word shin in may be discovered by an examination of the objects which are included under the designation. In other words, are the objects of Chinese worship "gods" or "spirits?" It has been urged that there is a radical difference between the Chinese pantheon, and especially the chief or highest of the deities, and those of other nations. It is said that the shan of the Chinese are the souls of men, while for instance in ancient Greece the gods belong to a superior race of beings. The subject will be discussed by giving a few quotations and remarks in relation to the facts:—

"The Greek gods were formed like men with greatly increased powers and faculties, and acted as men would do if so circumstanced; but with dignity and energy suited to their nearer approach to perfection. The Hindoo gods on the other hand, though endued with human passions, have always something monstrous in their appearance and will, and capricious in their conduct."—Elphinstone's Hist. of India, pp. 96, 97.

cious in their conduct."—Elphinstone's Hist. of India, pp. 96, 97.

"In the material polytheism of other leading ancient nations, the Egyptians for example, the incarnation of the deity was chiefly or exclusively confined to animals, monsters or other fanciful emblems. In Greece on the other hand it was an almost necessary result of the spirit of grace with which the deities were embodied in human forms, that they should be burdened with human interests and passions. Heaven like earth had its courts and palaces, its trades and professions, its marriages, intrigues, divorces."—Mure's Lit. of Ancient Greece, vol. i, p. 471.

"The mythical age was peopled with a mingled aggregate of gods, heroes and men, so confounded together, that it was often impossible to distinguish to which class any individual name belonged."—Grote's Hist. of Greece, vol. i, p. 596.

Herodotus says, that the Persians were unlike the Greeks in so far as they disbelieved in a god having a human form. Thirlwell admits that the views and feelings out of which it (the worship of heroes) arose seem to be clearly discernible in the Homeric poems. In Plato's Cratylus, Socrates is represented as asking—"Do you not know that the heroes are demi-gods?" Alexander obtained for his friend Hephæstion, the right of being worshipped as a hero. This subject might be most profusely illustrated from the writings of the Fathers and writers of the primitive church; in which may be found a wonderful resemblance between the pagan religions and philosophies of those times and those with which the modern church has to contend in her missions in India and China.

The more the subject is investigated, the more plainly does it appear that the differences in pagan systems are chiefly national, as seen in the quotations given above. There is no more difference between the shin int of China and the "gods" of other nations ancient and modern, than the differences seen in the people. The gods of the Chinese have national characteristics; for they are the creation of the imagination of the people.

It is very doubtful if either the religion or the philosophy of the Chinese classics are superior to those of other countries, or of modern times in China itself. It is quite true that there is in many minds, an undefined impression to this effect; but it is probably without foundation. It can hardly be the case, unless it can be shown, that the same is true of the people; which is not so readily admitted. What should we expect from the national characteristics? They may appear outwardly in the contrast to better advantage, because of the observance of the rules of propriety. In their dissipation, they drink tea and put themselves to sleep with opium-smoking; while other people drink rum and whiskey, and fight in boisterous revels. The one are really no better than the other, unless duplicity and deceit are to be preferred to noisy and quarrelsome revelvy. An honest comparison would surely not admit of allowing any special moral pre-eminence. It will evidently be more necessary in China to look below the surface to find the truth. It is not safe to award praise or refrain from blame, until a thorough investigation has taken place.

Those who know the difficulty which attends the establishment of a negative, will be slow to deny that the objectional features of other pagan systems are to be found in the Middle Kingdom. He must be a bold man indeed, for instance, who will insist that there are no evidences of the old dualistic philosophy in the ancient faith of this empire; especially in view of the prominence given to the doctrine of the *Yin* and the *Yang*. And it would not be safe to deny altogether

the existence of phallic notions even if the gross symbols are absent; these even may exist by way of suggestion in some of the charms used to guard off evil influences. This much is certain, that at the present day, while licentiousness is not openly enjoined, as in India, it is by no means uncommon, in connection with idolatrous feasts and festivals. A more intimate acquaintance with Chinese manners and customs may reveal more of this character than is now known. There is much worship in the gambling and opium dens, and in the brothels; and prostitutes and their victims are in their own way very religious.

It is quite probable that the Shang-ti of the most ancient classics is in no respect superior to those of modern times, who have the same title, or to "the gods many and lords many" of China and other lands—and that the whole pantheon, including the Shang-ti, are in Scripture phrase "abominations" of the Chinese. The meaning of the term is good enough, as is with the case of Baal-"Master." Jupiter-"Aiding Father," Moloch-"the king," &c. There can be no doubt, that so far as the mass of the people are concerned, Confucius, Buddha. Laou-tsz, the emperor, and the material heavens, are situated in very much the same plane of dignity; and it is a much lower conception than is generally thought. It is too common to attach a Christian signification to the words of the classics and of common speech in pagan lands; so that a false impression is conveyed by them, which is not authorized by original intention. A Chinaman once said in my chapel, "The Chinese regard their parents as their Heaven." According to the theory of the classics and present law, only the emperor worships Heaven and the hundred in shin, while the common people worship their ancestors—and, under rules of the present dynasty, only for five generations. The reason for this is doubtless owing to political rather than religious considerations; and the rule is practically ignored, and the people directly acknowledge their responsibility to the highest deity known to them. In their prayers and conversation they repeat such phrases as 謀事在人成事在天 Mow sze tsae jin ching sze tsae teen, "To lay plans belongs to man, but to accomplish belongs to Heaven." 死 生 有 命 富 貴 在 天 Sze săng yew ming foo kwei tsae teen, "Death and life are decreed, wealth and honor are from Heaven." The equivalent of Heaven in these passages is the generic term 神 Shîn. 人憑神力草望春生 Jin pin shîn leĭh ts'aou wang ch'un sang, "Men rely upon the strength of the gods, as the grass waits for spring to grow." 心動神知人未知神先知 Sin tung shin che jin wei che shin seen che, "When the heart is moved the gods know,-Before men know, the gods know." 報答神恩 图答天思 Paou tă shîn gan chow tă t'een găn, "Requite the favor of the gods-or of heaven," the one standing for the other. 天地

神人都知 T'een t'e shin jin too che, "Heaven and earth, gods and men all know."

III. The objection is urged, that the term it shin is too indefinite to be used for "God"—that it is wider in signification than Elohim, including much more—that its proper meaning is "spirit." Hundreds of examples are furnished in which it is used of the human spirit in the various senses of the English word—or many of them at least.

The solution of this difficulty is to be found in the fact, that the character has two well-established meanings. It is believed that the original and proper meaning of the character is, as has been urged, "gods, divine," &c., and that it has been applied to the human spirit, it may be, as we speak of the "divine within man." It is not strange that the soul has been deified. These suggestions are made, as merely probable or possible explanations. Whether true or false, the facts remain, of two meanings. Man was made in the image of God, and he is a son of God. Notwithstanding the extensive use of it shin as a synonym for a ling, the one being defined by the other in the dictionaries and commentaries. I verily believe and am confident, it is the only word in the Chinese language, which can take the place as a generic term for Elohim. It may not be an exact equivalent for that word in the language of the holy nation, but it is as near an equivalent as the Greek Acoc, which the New Testament writers accepted under the guidance of the Holy Spirit from the Septuagint; and as good as the Latin deus, or the English "God," or words in other languages which the Church has adopted in her translations of the Bible. I am convinced it is the best and only word in the Chinese language for this purpose, and expresses the highest conceptions of the people. They say 人 萬 斯 之 璽 Jin wei wau wuh che ling, "Man is the most excellent of all things," as possessing a living soul. In the genus man, or in humanity, they exalt to the highest place the sage or the holy man; but above the sage as beyond comprehension, and unknown, they place divinity. 聖而不可知之謂神 Shing urh puh k'o che che wei shan, "That which is holy and incomprehensible, is divine." While feeling after God, they cannot guess how or what He is; yet their ideas of divinity, and their it shin are not surely radically different from the conceptions of other pagan nations. As to indefiniteness, or whether the one term includes more than another, it may be hard to decide; but it matters little, whether the one number five millions, and the other seven millions. Who will attempt to count the number of the heathen gods or the it shin in China. They are practically without number; and the important consideration is not how many there may be, or their peculiar character and dignity; but that the first commandment forbids the worship of all but one. As for th

souls of the dead, there is at least one instance of such a use of elohim. in I Samuel, xxviii, 13, where the witch of Endor is said to have seen elohim ascending, when the spirit of Samuel was called to answer the inquiries of Saul. Let any "young missionary" take his concordance. and try the different terms in different texts. Will he call the gods of the heathen it is or it shin? In the prize tract, to which frequent reference has been made, as bearing upon the usage of Chinese scholars, it shin is used to stand for "gods of Syria." It will be impossible to change this usage of Chinese scholars. They will be sure to forget, and use the term in a generic sense, as all nations from ancient times have done with corresponding words. Try to explain the incident of Herod's death, and the saving of the people of his oration, "It is the voice of a god, and not of a man"-using different terms, and tell me if it shin is not more proper in contrast with A jin than A ti or any other Chinese word would be; and so of many similar instances in both Testaments. When the Chinese speak of the souls of their ancestors as is shin, they doubtless mean that they are deified. They consider them as gods. The good become gods, and are immortal; but the bad are & kwei, and die a second death of annihilation. The term shin, has been declared to stand for "saint," but this is a mistake; for there are other terms used for Confucian, Buddhist, and Taouist saints, which correspond with the idea in other languages.

IV. Let us for a moment consider the claims of other terms; and first as to 帝 Ti and 上帝 Shang-ti, for which terms there are many earnest advocates. The objections to their use have already been mentioned, or implied, in the considerations to which attention has been called. It may however be remarked further under this head, that even if it could be proved that the Shang-ti of the Chinese classics was a tradition of the Creator, the term not being generic but a proper name, would not stand for Elohim and Theos. The next point isdoes # Ti mean "god" or "ruler?" There is such a theory; but it would be hard to believe, that very many Chinese scholars can be found who will insist, that the original and proper meaning of 帝 ti is "god," instead of "chief ruler." Gentlemen connected with the foreign legations, consular staffs of the different countries and H. I. M. Customs' service—among whom are names eminent as students of the Chinese language—will doubtless be amused as well as astonished, to hear that they are held guilty of claiming divine honors for the rulers and governors of the countries to which they respectively belong, because they have made use of the term in question in the treaties and other documents prepared under their superintendence. Let those believe this theory who can; but if the use of this word in the Bible of necessity implies such reasoning, it must be as a forlorn hope. The

fact is # ti does not mean "god," but "ruler:" and it is used in the ancient classics in the same way, and interchangeably with & hicang and how. According to the theory of historians and commentaries, the general term is # keun; among which are included several in the following order of dignity,一皇, 帝, 后, 王, hwang, ti, how, wang. The expression 三 皇 五 帝 san hwang woo ti, "three kings and five emperors," is very ancient, and seems to imply the same—that hwang is superior to # Ti-just as in English, "king" is used as superior to "emperor;" as for instance, when we speak of the ancient kings of Babylon, and the modern emperors of France or of Morocco. We are told that Ts'in She, the first emperor of China, B.C. 246, was guilty of claiming divine honors for himself, by the assumption of this This may be more than doubted. He by no means meant, nor was he understood as making such a claim; nor was it ever admitted. He made the claim, and it was acknowledged in the sense of "emperor." In the language of western historians, he founded an empire by subduing the feudal princes. We think of him as we do of Charlemagne, and by no means as we do of Mokanna the veiled prophet of Khorassan, or of a pope exalted above all that is called god.

If it be said that the addition of the prefix f shang leaves no ambiguity in regard to the term, it may be remarked, that as already said, no adjective can add any real meaning to a word; but defining it, takes away instead of adding. The word we are looking for must stand by itself without any help. Adjectives if intended to help, are like crutches, which reveal weakness, in that they are necessary. The effect of propping up words may be seen in the titles of the Chinese idols in straining for the expression of dignity; as in the following-皇皇上帝 Hwang hwang Shang-ti, 皇天至鹭玉皇上帝 Haou t'een che tsun yuh hwang Shang-ti. Every additional prefix is an additional limitation; and one cannot help feeling, that the passage is step by step from the sublime to the ridiculous. Who that has studied the subject, and is not entangled with the yoke of foregone conclusions, will dare assert that it is impossible in the use of the word L Shang-ti to encourage the worship of inferior deities? We are told that L Shang, means "supreme;" but it is by no means certain. Rather it may mean "above," and suggest the idea of corresponding rulers "below." Is it not true, that the heathen regard the chief god of their pantheon as raised far above earthly affairs, and all sublunary things beneath his care and attention? As a mere proper name of a popular idol, it is still more objectionable for standing in the place of The same line of argument may be applied to Elohim and Theos. other terms that have been proposed in the interest of compromise.

V. There is an impression evidently abroad, that those who advocate

the use of in shin for "god" as the generic term answering to elohim, have taken up ting for "spirit" as a mere matter of necessity, because its synonym shin has been appropriated. This is a mistake. The fact that shin is so often used for "gods," makes it altogether unfit to stand for "spirit." Ling has full enough to recommend itself on its own merits. For many reasons it is believed to be the most appropriate for the translation of the Hebrew and Greek equivalents for "spirit." It may be remarked that the original terms are very difficult to translate; and that the English word "spirit" is a very inadequate rendering. "Ghost" is still more unsatisfactory; and neither "breath" or "wind" will answer. On this account it is almost impossible to translate correctly many passages from ancient writings where the word occurs, into English. The Chinese term ling is believed to correspond more nearly with the Greek pneuma, and the most satisfactory term to apply to the third person of the Holy Trinity called the efficient agent in the Godhead.

There can be no doubt that ideas of the "divine," the "spiritual". and the "material" are fundamental and clear conceptions universal among men; and yet as soon as we begin to define and attempt to explain, we get into difficulty. So soon as we begin to depart from the plain path of the most simple statements, we are liable to get lost in a thick mist of metaphysics. Even an illustration of light recently given, serves rather to render darkness visible; and almost all explanations tend to confusion, and the mere multiplication of examples does not help in the difficulty. There is no use of denying that there are any obstacles in the way of the settlement of this question. Those the most able to judge are the most convinced of the magnitude of the task; only the ignorant complain of differences of opinion and are clamorous for compromise. It would be strange indeed if the translation of the Holy Bible did not require many instances of the new use of words, and many new adaptations. Such do not by any means imply a want of care and precision in the use of language.

What word then in Chinese shall we use to translate the passage in the 1st chapter of Genesis. "And the Spirit of God moved upon the face of the waters?" In what respect is shin better than ling? As for these synonyms, it has been shown that shin originally and properly means "divine." There can be no doubt that the prevailing idea of ling is "transforming influence" or "spiritual energy." This last is certainly more suitable for expressing and indicating the character and office of the Holy Spirit. In the present state of philological research, it is unsafe to lay much stress on the form of the characters; but it may be remarked, that it is found under the radical for rain. It has been said, that ling is never a noun, but always an adjective,

meaning "efficacious," This would be strange indeed if true; but it may be denied. Ancestors are called 先 靈 seen ling, the people 生 sang ling, &c. The character and meaning of the word may be determined by the manner of its use. For instance in contrast with the word meaning matter or substance, - 電 - 質 Yih ling yih chih; as we speak of soul and body, or flesh and spirit. Take the classic passage "God is a spirit." Theos is ling is believed to convey a more correct impression of the original, than to say Theos is shin. If it is said ling sometimes means "excellent," so does shin often at least, mean "divine." "Intelligent" is as good a meaning as "spirit" or "breath" for "soul." Examine also the passage John iii. 6 in its whole connection:-"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is a great mystery; but let any "young missionary"—or older for that matter—study the original in connection with the several versions in Chinese, without undue regard to Chinese theories of philosophy. Vary the form of expression, using the adjectives instead of the nouns:-The divine is spiritual; or saythe ground idea of divinity is a spiritual existence. Use it as the heathen Greeks might have read it: - The divinities are spiritual beings; the gods are all spirits. But by no means is the converse true, that all spirits were conceived of as gods. This may serve to assist in the determination of the Chinese terms. We may say in like manner-The shin are all ling, but by no means are the ling all shin-in # 5 囊, 靈 未 必 皆 神 Shîn woo puh ling, ling wei peth kea shîn.

It is objected, that ling has never a bad meaning. It may be admitted that it is quite generally true; but it is also true of the Greek pneuma. The expression "unclean spirits" ought to be rendered in Chinese 不 潔之靈 puh tsie che ling; and if it be true that such an expression cannot be found in the Chinese classics, it is not at all unintelligible or unidiomatic. It is the revelation of a fact that could never be discovered by the investigations of science; for the natural eye cannot see their impalpable forms. The translations in the Chinese versions, in trying to conform to Chinese ideas, are at fault, inasmuch as they do not show that the original word is that used for the Holy Spirit, and not another word used for demon. As for the two expressions "false gods" and "unclean spirits," both are anomalies, and it is intended to express that fact in their use. Other expressions are singled out for animadversion, because they cannot be supported by Chinese usage; but it is to be remembered, that new ideas require new forms of expression; and wherever the Bible is translated, it brings a revolution in forms of speech as well as in manners.

To recapitulate in a word. The real question in dispute is not in regard to any appellative, but as to a generic word. This is already

to a great extent acknowledged. Whether it is so or not, and the nature of the word, is to be decided by the authority of Scripture usage. Reasons have been adduced in favor of put shin and objections considered. This question being disposed of, next comes the inquiry as to the word to be used for "spirit," which has been discussed on its own merits and not merely with reference to the former subject.

In conclusion, in addition to what has already been said, it may be remarked:—

I. That in cases, where the ideas and forms of the Hebrew and Greek come into conflict with those of the Chinese classics and philosophy, the latter must yield to the former as of pre-eminent authority. The original text is the only standard to which a faithful translation must be conformed. Disregard of this rule has sometimes resulted in the production of a mere patchwork from the classics, which can neither be considered good Chinese, nor a representation of the sacred writings. No man can serve two masters, and the Christian missionary must hold to the one whom he has promised to serve.

II. In the discussion of this question, it appears to be the theory of many, not only that the Chinese classics are the standard of authority, but that this honor is confined to those regarded as canonical—a catalogue that is diminishing in volume very fast, by the investigations of western scholars. This old idea of a sacred book in China, like that of "a golden age," is a delusion. It is believed, it is the same with the notion, that low and gross views of religion and worship are all modern corruptions, and departures from ancient purity and simplicity. These are dreams and fancies-fictions of philosophers and historians, who have filled the void of prehistorical times with creatures of their imagination. It seems strange, that hands busy in putting down the foundations of the edifice, which the Chinese have placed in the back ground of their ancient history, keep pointing to the falling structure, as the great treasure-house of authority in the settlement of questions affecting the translation of the Holy Bible. What is called the classical literature is important; and there is no especial reason for determining what may date before Confucius, and giving to those writings much preference. So far as this question is concerned, present usage is even more important. It is difficult to believe that, as has been asserted, there were no idols in China in the time of the great sage; and without doubt the period of the feudal princes was more corrupt than any time since in every respect; and what good evidence is there that preceding ages were any better? There may have been a high civilization in prehistoric times, but there are no records or remains of it, any more than of the same in America or Europe. A better acquaintance with the sage and his times will doubtless show that they have been held in too high estimation. The mission of the Christian church is to preach an "unknown God" to the Chinese people, as truly as Paul did at Athens. The present customs of China are the best possible commentary on the ancient classics.

III. News has been received of a proposal from certain people in northern China, for all parties to unite in the agreement to use either 神 Shin, 帝 Ti, or 主 Choo, alone or with one of the three adjectives 真 Chin, 上 Shang, or 天 Teen. This would make nine different terms, and many others equally good might be added, and greatly increase the number of possible combinations—as 君 Keun 皇 Hwang and 父 Foo. It is reported that in some parts of the empire, there is a custom among the native Christians of addressing the Supreme Being as 天 亞 A Teen-ah-kung, or 天 上 老爺 Teen-shang-laou-yay. These forms of expression are altogether too low for such sacred use. They ought not to be tolerated, or suffered for a moment to gain a place in the dialect of the Church; but ought to be banished from Christian speech and literature.

STATISTICS OF THE PEKING BRANCH OF THE LONDON MISSIONARY SOCIETY FOR 1876.

Ordained English Missionaries,			***	***	***	***	***	3
Physician,	***	***	***	***	***	***	***	1
			In the	City.				
Native preachers,	***	***	***		***	* * 8	***	5
Church members,		***	***	4.44	***			77
Baptised adherents	,	***	***		***	***		79
			In the C	country.				
Native evangelist,		***	***	***	***	***	***	1
Church members,	***	***	***	***	***	***	***	181
Children,			***	***	***			43
Total baptized,		***	***	***	***	***	***	380
,, ,, 187	75,		***	***		***	***	369
Contributions,			***	***	***	***	***	T62.52

THE SHANGHAI MISSIONARY CONFERENCE.

THE first General Conference of missionaries in China—which met the 10th of May and adjourned the 24th—has passed into history, and may fairly be counted a great success. In numbers, interest, and the practical worth of the essays and debates, it filled the measure of expectation of the most sanguine, and far exceeded the anticipations of the great majority.

The plan of the projected meeting and the programme of subjects

for papers and discussions having been published in former Nos. of the Recorder—and, a somewhat detailed report of the Conference proceedings having been already printed in a pamphlet in Shanghai—and moreover, the essays, debates and proceedings of the Conference being in process of publication in book-form—we shall here give only a brief account of the organization, and some prominent features of the Conference.

The committee of arrangements, consisting of Revs. Carstairs Douglas, LL.D., W. Muirhead, C. W. Mateer, J. Butler, and A. Wylic, Esq.—to whom the undertaking had long since been entrusted, and to whom, it is but just to say, that great credit is due for their efficient and successful execution of the work they had in hand-had fully matured the plan for making the Conference a living thing, and carrying out the programme in all its length and breadth. From the body of missionaries to China, about forty-five essayists had been secured in time to do their best in dealing with many of the most important themes affecting the interests of Christian missions in this country: The favour of several steam navigation companies had been obtained to allow members of the Conference a reduced rate of passage and thus facilitate their coming and going. Happily, too, the Shanghai local committee of arrangements had spared no pains to secure quarters for a number of visitors as little expected by some as was the fulfilment of Noah's warnings by the world before the flood. But the flood came, and wisdom was justified of her childen, and the committee was commended because it had done wisely.

The Lecture Hall of the Temperance Society—of all the buildings in Shanghai the most eligible for the sessions of the Conference,—had been kindly offered for this purpose by the executive committee of that institution. So on the day aforesaid, the 10th May, 1877, at the hour of 11 in the morning, a General Conference of missionaries to China—in number about 120—met to inaugurate their work by unitedly worshipping the Triune God, and listening to the opening sermon, by the Rev. Dr. Talmage, of Amoy, on the commission of our Lord to His Apostles.

At 2 o'clock, p.m. of the same day, the Conference met for business—the first item of which was to effect its own formal organization. The committee of arrangements had suggested as a provisional plan of proceeding that the chairman of that committee should call the Conference to order and preside until permanent officers could be elected by the body. They also suggested that, as the Conference was composed almost entirely, and in nearly equal numbers, of British and Americans, there should be two chairmen elected, one British and the other American, who might divide the duties at their pleasure.

This proved to be a very good and practical suggestion. Accordingly. the chairman of the committee of arrangements being a British subject, the first motion was to go into the election of the American chairman. There were nominated Rev. R. Nelson, D.D., Am. Epis. Mission, Shanghai; Rev. H. Blodget, D.D., A. B. C. F. M., Peking; and Rev. J. V. N. Talmage, D.D., Am. Ref. Ch. Mission, Amoy. On the first ballot Rev. Dr. Nelson was elected. After which Rev. C. Douglas, LL.D., Eng. Pres. Mission, Amoy; Rev. A. Williamson, LL.D., Un. Pres. Ch. Scot., Chefoo; Rev. G. John, London Mission, Hankow; and Rev. W. Muirhead, London Mission, Shanghai, were nominated for the post of British chairman, and on the first ballot, Rev. Dr. Douglas was elected. Rev. S. L. Baldwin, Am. Meth. Ep. Mission, Foochow, and Rev. J. Butler, Am. Pres. Mission, Ningpo, were elected secretaries, and Rev. W. Muirhead, London Mission, Shanghai, was elected treasurer. Thus officered, the Conference completed its organization by the appointment of a special committee composed of Revs. Muirhead, Williamson and Mateer for arranging daily details of business,-which committee rendered much good service during the term of the Conference-and Revs. J. V. N. Talmage, D.D., and G. John, to arrange the devotional services.

The members present, besides the above-named were as fol-

Right Rev. W. A. Russell, D.D. Revs. Canon Scott, Y. J. Allen, T. Barclay, E. R. Barrett, J. Bates, H. Blodget, D.D., T. Bryson, M. A. Churchill, T. P. Crawford, S. Dodd, H. C. DuBose, E. J. Dukes, J. Edkins, D.D., J. M. W. Farnham, G. F. Fitch, A. Foster, J. R. Goddard, C. Goodrich, F. F. Gough, R. H. Graves, L. H. Gulick, M.D., V. C. Hart, C. Hartwell, B. Helm, D. Hill, J. C. Hoare, W. S. Holt, J. W. Lambuth, C. Leaman, R. Lechler, J. A. Leyenberger, E. C. Lord, D.D., D. N. Lyon, H. L. Mackenzie, C. R. Mills, A. E. Moule, A. W. Nightingale, R. Palmer, A. P. Parker, S. B. Partridge, N. J. Plumb, J. S. Roberts, D. Z. Sheffield, C. A. Stanley, R. W. Stewart, J. L. Stuart, R. Swallow, J. H. Taylor, M.D., E. H. Thomson, J. D. Valentine, A. Whiting, S. F. Woodin, M. T. Yates, D.D.-Messrs. F. W. Baller, S. P. Barchet, M.D., A. W. Douthwaite, S. Dyer, A. Gordon, G. W. Painter, G. Parker, E. Pearse, G. Stott, M. H. Taylor, A. Wylie. - Mesdames Allen, Baller, Barrett, Crawford, Dodd, Douthwaite, DuBose, Dyer, Edkins, Farnham, Fitch, Gough, Hart, Holt, John, Lambuth, Lyon, Muirhead, Nelson, Pearse, Plumb, Randolph, Roberts, Shaw, Stewart, Stott, Stuart, Swallow, Thomson, Valentine, Whiting, Yates.—Misses Bear, C. B. Downing, L. M. Fay, A. M. Fielde, F. G. Harshberger, Huberty, Jones, A. P. Ketchum, Kirkland, Knight, M. Laurence, F. Lord, J. H. Murray, M. Nelson, A. M. Payson, A. C. Safford, Wilson, B. Woolston, S. H. Woolston.

Besides these the following ladies and gentlemen were proposed and accepted as honorary members:—

Mr. C. P. Blethen, Mr. and Mrs. Cranston, Mr. J. Fryer, Dr. J. Johnson, Mr. J. Kavanagh, Dr. D. B. and Mrs. McCartee, Dr. D. J. and Mrs. Macgowan, Dr. V. P. Su.voong, Mr. C. Schmidt, Mr. and Mrs. Weir, Mr. E. Wheatley.

Our space not allowing any extended notice of the various essays which were read—of which indeed, for reasons above mentioned, there is no necessity—we will only say that from the first in order, by Rev.

G. John, to the last by Rev. Dr. Douglas, the published programme was followed out to the full, except in one or two particulars. And where all were good, many were able, some were eloquent and others learned—and where there may be wide diversity of judgment on the question, which were best—we venture only to assert that there is at least unanimous consent in the judgment that, in the main, the essays were thoughtful, suggestive, practical, instructive and well-written papers, and that they—with the debates upon them, as a collected whole to be published in the forthcoming volume—will, for a long time to come, furnish a treasury of great value to all interested in Christian missions in China, and especially to new-comers in the field; and reasonably too, as they contain the results of the experience, observation and learning of a number of the oldest and most capable missionaries in China.

The essay on Confucianism, by Dr. Legge, was, after full consultation, withdrawn by common consent; as bringing into discussion the vexed question of "terms," contrary to the general understanding previously had on this point. The understanding was that this whole subject of "terms" should be dealt with by a special representative committee, to whose judgment and discretion it was entrusted, and that it should not be brought into discussion on the floor of the Conference, as such a discussion was thought more likely to disturb harmony than to settle the question. The report of this committee will be found further on.

The reading of essays was usually followed by general discussions of their respective subjects,—each speaker being restricted to five minutes, unless by special permission of the body he was allowed to proceed. The chairman's bell ringing out the five minutes of the speeches became quite an institution of the Conference. A priori, five-minute speeches might seem to promise very small debates. The result, however, was short speeches indeed, but terse, condensed, sharply defined, forcible, and to the point, with little preface, and no peroration but the bell. And time was thus allowed for wider interchange of thought within the hours allotted to debate. These debates certainly formed one of the most pleasant and profitable and spirited features of the Conference-proceedings.

The personnel of the body is a point worthy of special note. Among these one hundred and twenty and more missionaries, male and female, there were some whose entrance on their mission life dates back to thirty years ago, about as many more who came to China between twenty-five and thirty years since, and still about as many more who came between twenty and twenty-five years since. The veteran portion of the Conference was therefore large compared with

the whole. Then there was a strong element composed of those who date back from twenty to ten years, and who were yet in the prime of their working vigour. And others counted five or fewer years, and some even less than one. Several of the younger ones were born of missionary parents, in the mission field; and, if they live in it as long as some of their seniors have, are destined to see things apparently as impossible and as far beyond conception now, as a Conference like this was to the oldest member of it on his arrival in China. From the oldest to the youngest, they all looked happy in their work, and a cheerful and bright appearance of physical and intellectual life was manifest throughout. This blending of so many of such different ages and experiences gave as much of interest as variety to the whole. But there was no old age in the body, if that means dulness or decay of faculties, or diminution of interest or power for mission work.

The extent of field represented in the Conference was very large. From Peking on the north to Canton on the south, all the sea board cities were represented; and from Formosa to Honan, residents of many points and itinerants of various regions were members of the body. Under such circumstances, many and diverse dialects of Chinese were heard from time to time, as occasion required the use of any Chinese term or name or phrase; and it may easily be imagined that to ears polite, accustomed to the refinement and elegance and culture of the language of the capital and its surroundings, the harsh brogue and provincial phrase of Canton, Fo-kien or Che-kiang would be βάοβαρος indeed; and, as it is as far from Canton to Peking as it is from Peking to Canton, naturally those from the great provinces of the south found the high style of the capital but jargon to them. Translations were requested, in some instances, into the common language of plain English. On several occasions, too, addresses were made in the mission churches of Shanghai to the native Christians by missionaries from other parts of China; but these addresses had to be made in English and interpreted by some missionary of Shanghai, into the colloquial of the place. Such circumstances bring out to the full the great diversity there is in the dialects of the country, and the great difficulty and inconvenience occasioned thereby, however it may be partially offset by the written character common throughout the empire.

The number of different Christian bodies represented in the Conference was also large,—and yet great harmony of spirit and action prevailed among them all. From Independents to a Bishop of the Church of England they sat in conference and debated with freedom of speech and earnestness of manner, but yet with Christian courtesy and in parliamentary order; or, if any one ever for a moment trans-

gressed, he made open acknowledgement and cordial amende. The pervading and regulating principle was, that points of harmony were more and stronger and more vital than points of difference, and the latter should not have the best of it; that (as it was expressed by one of the speakers) desirable as are both unity and uniformity, still, as we cannot yet have both, unity of spirit without uniformity is better than uniformity without unity of spirit.

The social feature of the Conference was one not soon to be forgotten. The gatherings, irrespective of nationality, (English, Scotch, Irish, American and German), at the several places of sojourn, the free daily converse at the meetings, and during the intervals between the sessions, the special social evenings at the Temperance Hall, where, besides the feast upon the tables, was "the feast of reason and the flow of soul," with music of sweet singers and instrumental accompaniments, these all will hold their places among the pleasant reminiscences of the Conference.

And in this connection we may mention the satisfaction and general benefit of the personal acquaintance with one another gained by daily intercommunication for more than two weeks. The heart, mind, manner, character and work of each one, associated with that one's face, appearance, voice and whole individuality, will henceforth all "come up at the sound of the name," bringing with it the real identity of the living possessor,—and a mutually helpful and stimulating influence will be the permanent result. This enlarged, more thorough and intimate knowledge of each other and their several fields and divers modes of work, will be a new outfit to all, as they again address themselves to their respective duties. It is always of service to any missionary to visit other different fields and learn their modes of operating and borrow of their experience. The Conference brought these various fields together, as it were, and served as a school of practical instruction for its members.

And last and first, the daily devotional exercises of prayer and praise and hearing of God's word formed one whole and distinct department of the interest of the Conference. Each business session was preceded by a special devotional service, and, at occasional intervals between essays or debates, a few verses of some spirit-stirring hymn or words of earnest prayer, or both, would tune up the hearts of all for the next work in hand.

But who that was present will forget the last session of devotion, the prayers and praises, and the earnest words of the closing hours of the Conference! Special arrangement had been made that this last session should be one of exclusively religious service, to be conducted by the chairmen of the Conference. The American chairman

conducted the former half of these exercises, using a selection of prayers from the Episcopal liturgy most appropriate to the occasion, and, as it was the Queen's birth-day, offering special prayer for Her Majesty, which deeply stirred the hearts of those of us who are her subjects. The British chairman conducted the latter and closing parts of this service, the fervour and feeling of which grew deeper and more intense to the end. A body of such diverse elements is rarely seen so melted and welded into one as was this first General Missionary Conference in China on that memorable day. To God the Father, Son and Spirit be the praise!

A proposition was made, which received the hearty accord of all, to the effect that the members of the Conference endeavour-in such way as each may find most practicable and convenient-on every Saturday evening, to remember each other in prayer. And, as we all present at the Conference loved to remember and pray for those of our brethren in the mission field-and especially those on duty in the famine districts of the North, who could not be with us—so do we desire that all the members of the missionary body in China may unite in this Saturday evening prayer, that thus, "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The idea seemed to be that during some convenient portion of the time, between the hours of seven and ten each Saturday evening, any one alone, or "two agreeing," or "three met together," or more united, should remember their brethren in prayer, and that as specially and individually as circumstances would allow.

Particular and grateful mention should be made of the fact that some kind friends of Rev. Dr. Douglas, and friends of the mission cause, had sent him \$250 towards the expenses of the Conference. May they reap their reward.

One result of the Conference was the uniting of various societies of the same denomination. For instance the Baptist missionaries of the United States consisting of missionaries of the Missionary Union, and the missionaries of the Southern Baptist Convention formed an Association to meet once in two years—its sessions to alternate between Shanghai and Ningpo. The missionaries present were from Canton, Swatow, Ningpo, Shanghai and Tungchow. Steps will be taken to invite English Baptists and Baptist missionaries connected with the Inland Mission to join the Association. Something like uniformity of action in the ordination of native pastors and other details of the work, it is expected, will then be arrived at.

A meeting was also held by all who adhere to the Presbyterian form

of government, partially with reference to union organically and in all mission work, and partially for the purpose of sending a letter to the Pan-Presbyterian Council to meet in Edinburgh July 5th. In reference to union, it was the common opinion that there should be only one Presbyterian Church in China. Whatever matters, national or other, prevent one organization at home, we should not aim to perpetuate those home separations, but try to bring all into one church here. That this may be done among Presbyterians was shown from the case of Amoy, where the Dutch Reformed missionaries of U. S. A. and the English Presbyterians have organized their converts into one church. In this spirit of fraternity and unity, a letter was addressed to the Council soon to meet, and it received the signature of all Presbyterians present.

Before the close of the Conference, several committees were appointed, whose work did not end with the adjournment. They are as follows, which we take from the official minutes:—

ON THE DIVISION OF THE FIELD OF LABOR,

Consisting of Revs. A. Williamson, LL.D., R. H. Graves, M.D., H. L. Mackenzie, G. John, H. Blodget, D.D., S. L. Baldwin, and F. F. Gough, presented the following report, which was adopted:—

1. Without seeking to interfere with the freedom of individual missionaries, or the action of any society, they recommend that the grand oneness of the Christian Church in spirit and in aim should be ever before the minds of all, and that nothing should be done which would in any way originate or perpetuate the idea of strife or dissension among us, in the minds of the Chinese people.

That therefore the missionaries of the different churches residing in the same region should arrange to carry on their labors, as far as possible, in different localities.

3. That in the case of sickness or absence, or on other occasions calling for assistance, missionaries should supply each others' need, and thus by mutual help seek to indicate the great truth that they are brethren in Christ Jesus, and fellow-workers in the same great undertaking.

4. That, wherever it is practicable, missionaries should deliberate together, and combine in carrying on schools of all kinds, seminaries for students, dispensaries, hospitals, and such like; that, with our limited forces, the highest possible result may be attained.

5. That in the event of societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the provinces as yet unoccupied.

ON PHILOLOGY,

To consider the question of a uniform system of rendering Chinese sounds by English letters, especially in reference to the wěn-li and the mandarin colloquial, consisting of Revs. J. Edkins, D.D., Mr. A. Wylie, Rev. F. F. Gough, and Rev. S. Dodd, presented the following resolution, which was adopted:—

That the Right Rev. J. S. Burdon D.D., the Revs. J. Chalmers, C. Douglas, LL.D., J. Edkins, D.D., C. Goodrich, R. Lechler and S. J. I. Schereschewsky, D.D. be appointed to arrange a uniform system of writing Chinese sounds with Roman letters; and that they be recommended to ask the assistance of competent students of the language not connected with the missionary body.

ON THE APPEAL,

Consisting of one from each society represented in China, to write and forward an urgent appeal to all the home societies to send out laborers to this field.

[As Dr.Yates has had printed at his own expense 4000 of the resolutions and appeal for gratuitous distribution, it will be unnecessary to reproduce it in the Recorder].

ON LITERATURE,

Consisting of one missionary from each province here represented, namely, Shantung, Rev. A. Williamson, LL.D.; Chihli, Rev. C. A. Stanley; Kiang-su, Rev. J. M. W. Farnham; Hupeh, Rev. G. John; Kiang-si, Rev. V. C. Hart; Fookien, Rev. S. F. Woodin; Chekiang, Rev. J. Butler; Kwangtung, Rev. R. H. Graves, M.D., whose duty it shall be-

1. To ascertain what books are now published at the various mission

stations that are available for general use.

2. To ascertain what books are in the course of preparation at the various stations.

3. To secure the preparation of a suitable series of books for use in mission schools (including arithmetic, geography, astronomy, natural philosophy, &c.) by using such books already published as are suitable, and by calling upon competent persons to prepare such others as are needed.

4. To make known to the whole missionary body what is done and what is being done, by publishing and circulating a catalogue containing

all the necessary information.

5. To send to each station a copy of each new book published in wen-li or mandarin-to which end every missionary is requested to put into the hands of the member of the committee for his province a sufficient number of copies for this purpose.

This committee presented the following report to the Conference,

which was adopted :-

1. We recommend the appointment of a committee, consisting of Revs. W. A. P. Martin, D.D., LL.D., A. Williamson, LL.D., C. W. Mateer, Y. J. Allen, R. Lechler, and J. Fryer, Esq., to prepare a series of elementary school books suitable to the present wants of the mission schools.

2. That the form for statistics of Protestant missions appended to this report be circulated among the various missions, and that the statistics thus gathered be pub-

lished both in the Chinese Recorder, and in the Records of this Conference.

3. That of each tract or book printed in the Chinese character, not exceeding 50 leaves, the Conference request that one copy be sent to each missionary, and of larger books a copy for each chief station.

4. That in case of a vacancy occurring in the committee on literature, from any cause, the missionaries of the province concerned be authorized to fill said vacancy, by

choosing a new member for the province.

5. That the member of the committee residing in Shanghai be chairman and secretary of the committee.

ON ELEMENTARY SCHOOL-BOOKS.

The above committee, appointed to prepare a series of elementary school-books, after several meetings, agreed upon the undermentioned minutes :-

Resolved, That arrangements should be made for the preparation of two series of school books in Chinese, viz., a primary series and an advanced series, and that the style of both series should be the simplest wên-li, leaving subsequent translation into mandarin an open question.

Resolved, That the subjects of the works of both series should be as follows:—

- 1. A set of Object Lessons, a simple and an advanced Catechism, first, second and third Readers.
- 2. Arithmetic, geometry, school algebra, surveying, natural philosophy, and astronomy 3. Geology, mineralogy, chemistry, botany, zoology, anatomy and physiology.
- 4. Physical geography, political and descriptive geography, and sacred geography with natural history. 5. An epitome of ancient history, an epitome of modern history, a history of

China, a history of England, and a history of the United States of America.

6. The industries of the West.

7. Grammar or language, logic, mental philosophy, moral science, and political economy.

8. Vocal and instrumental music and drawing.

9. A series of school maps, and a set of botanical and zoological charts for school-room walls.

10. The art of teaching; and any other subjects which may be hereafter decided

Resolved, That all persons who have published works in Chinese on the above subjects that would be suitable as school books for either series, or are already engaged in the preparation of such works, or are willing to undertake to compile such works, should be asked to correspond at once with the secretary, forwarding copies of their books, or particulars respecting them. Further, that suggestions should be invited from all who feel interested in the matter.

Resolved, That the nomenclature made use of in both series should, as a matter of necessity, be uniform, and in harmony with that of as many existing publications as possible. To ensure such uniformity it is advisable to prepare glossaries of technical terms and proper names from the principal existing publications on the various subjects, whether such books be of native or foreign origin. In order to carry out this idea it is proposed:—

1. That where possible the authors or translators themselves should be asked to

supply glossaries in English and Chinese of the terms and names they have used.

2. That purely native books and Chinese books of foreign origin issued by persons not now in China should be carefully looked through, and the terms and names employed made into separate glossaries. It is hoped that all who are willing to undertake any portion of this work will at once inform the secretary as to the names of the books from which they will prepare lists of the technical terms and proper names.

3. That the above vocabularies should be collected and united into three general vocabularies, viz., 1. Arts, sciences and manufactures. 2. Geographical. 3. Biographical. These vocabularies should then be printed, and a copy sent to every one engaged in the preparation of works.

4. That the preparation of the first list be assigned to Mr. Fryer, and the second to Rev. Y. J. Allen.

5. That Mr. Wylie should also be asked to supply a glossary of proper names; and Dr. Macartee to supply lists of such terms and names as have been employed by

the Japanese in their translations or compilations from foreign works.

Mr. Fryer by letter, and also viva voce, informed the committee that in consequence of the need of a series of scientific works of a far more elementary character than those already published at the Kiang-nan arsenal, the directors of that institution had offered to cut on blocks and print at cost price the whole series, excepting such

as might be open to any grave objections from an official point of view.

Resolved, That the thanks of the committee be conveyed to the directors of the arsenal for their generous offer,—that the matter be remitted for future consideration, and that a translation of these minutes in Chinese be forwarded to the directors.

tion, and that a translation of these minutes in Chinese be forwarded to the directors.

Resolved, That the above resolutions of the committee be inserted in the Chinese Recorder and other periodicals.

Small parcels from the South addressed to the secretary, care of Messrs. Jardine, Matheson and Co., Shanghai, will be carefully forwarded.

The undersigned may also be allowed to add that the services of several of our most able missionaries have been already secured, so that the success of the scheme is almost certain. It only remains for other friends in different parts of the empire to comply with the above requests of the committee to make the success a full and splendid one.

A. WILLIAMSON, Chefoo, Sec.

ON TERMS,

Consisting of Right Rev. W. A. Russell, D.D., Rev. R. Lechler, H. Blodget, C. Hartwell, J. Edkins, and C. W. Mateer, made the following report, which was adopted:—

We, the undersigned, nominated by the committee of arrangements to inquire whether any feasible plan could be found for harmonizing the divergent views of Protestant missionaries as to the best rendering of Elohim and Theos, Ruach and Pneuma into Chinese, regret to have to report that we have been unable to discover any satisfactory basis of agreement, and that it has been found impracticable to present a digest of arguments on each side, as was originally proposed by the committee of arrangements. We have therefore to suggest mutual forbearance, and a prayerful waiting on God for further light and guidance as the only available course under present circumstances. (Signed).

ON OPIUM.

Consisting of Revs. C. W. Mateer, G. John, R. Lechler, A. E. Moule, and C.Douglas, LL.D., presented the following report, which was adopted:—

1. That opium-smoking is a vice highly injurious, physically, morally and socially. 2. That the opium trade, though now no longer contraband, is deeply injurious, not only to China, but also to India, to Great Britain, and to the other countries engaged in it; and especially that both from its present history, and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity; and it is the earnest desire of this Conference that the trade may be speedily suppressed, except so far as it is necessary to supply the strictly medicinal use of the drug.

3. That while fully aware of the serious commercial and financial difficulties in the way of abolishing the trade, and not venturing to give any opinion as to the means by which these may be obviated, it is the solemn conviction of this Conference that in this case, as always, "nothing which is morally wrong can be politically right."

4. That in addition to the dissemination of strictly accurate information, the Conference believes that the labors of those in Great Britain opposed to the opium trade may at present be most practically and beneficially directed towards the effort to sever the direct connection of the Indian Government with the growth, manufacture and sale of opium; and to oppose any attempt to obstruct the action of the Chinese government in all lawful endeavours to regulate, restrict or suppress opium-smoking and the opium trade in China.

5. Finally, this Conference urgently appeals to all the churches of Christendom to pray fervently to God that He may prosper the means used, so that this great evil may speedily come to an end, and to make their voices heard in clear and earnest tones, so as to reach the ear and awaken the conscience of England, and of all other Christian people and governments.

ON PERIODICAL LITERATURE,

Consisting of Revs. A. Williamson, LL.D., J. Edkins, D.D., and Y. J. Allen, presented the following report, which was adopted:—

We find that there are six periodicals in the Chinese language conducted by missionaries, viz:—1. The Child's Paper (monthly), by Rev. J. M. W. Farnham.—2. The Gospel News (monthly), by the Misses Woolston and Miss Payson.—3. The Globe Magazine (weekly), by Rev. Y. J. Allen.—4. The Monthly Educator (monthly), by Revs. Y. J. Allen, Wm. Muirhead and J. Edkins, D.D.—5. The Fukien Church Gazette (monthly), by Rev. S. L. Baldwin.—6. The Scientific Magazine (monthly), by John Fryer, Esq.

We recommend that the Conference give its hearty encouragement and support to these periodicals. They have become a necessity in our missionary operations, and have proved themselves already useful in spreading information among the natives of this country. They have helped to fill the vacant space between the once isolated communities of native Christians, and they now form an indispensable link of connection between them. On these grounds they deserve the moral support of all the members of the Conference.

It would be well if native Christians, pastors and preachers, and literary men belonging to our congregations were asked to become occasional or regular contributors. The magazines are all open to Chinese writers, not being Christians, should they desire to discuss opium-smoking, foot-binding, popular education, and other such questions moral and social in their bearings. Information of a kind adapted to prove interesting to the readers of the periodicals is much desired by the editors from all parts of the mission field now so rapidly widening.

It should be known that no restriction in regard to the terms used for the Divine Being and for the Holy Spirit is imposed by the editors of the periodicals.

Stated contributors are entitled to a copy of the periodical to which they contribute without payment.

The subject is of such importance that the committee feel it a duty to press on the members of the Conference the need of a new stimulus being given to the circulation of the periodicals. In some parts of the missionary area no agency exists. The influence and usefulness of these periodicals would be greatly aided if one missionary at each port and station would undertake the agency, and thus help in diffusing the multifarious knowledge comprised in them among the population in his vicinity.

If there be any who are laboring in tracts of country where readers are few, it would be highly desirable to excite and foster an appetite for a form of literature adapted to prove so beneficial to the Christians and the general population of this country.

ON PREPARING A DOCUMENT.

Specially addressed to the literati and Chinese officials, setting forth-

1. Our articles of belief.

2. The nature of our rites and ceremonies.

3. Our relation to our native converts, and their relation to the Chinese government.

4. The adaptation of Christianity to elevate and strengthen nations, To consist of Revs. A. Williamson, LL.D., Y. J. Allen, G. John, and M. T. Yates, D.D.

ON PETITIONING BIBLE SOCIETIES.

Consisting of Mr. A. Wylie, Rev. A. Williamson, LL.D., Rev. L. H. Gulick, M.D., to present the following resolution to the British, Scottish and American Bible Societies, and to secure such editions from them, or from any other societies that will print them:—

That since, in the opinion of this General Conference, it is highly desirable that the Holy Scriptures designed for circulation in China should be accompained with a short preface, captions, and brief unsectarian notes, therefore we do most earnestly request the various Bible Societies in Europe and America to secure if possible a change in their rules or constitutions so as to permit these to be added in future editions, subject to the supervision of their respective committees in China.

ON EDITING RECORDS OF CONFERENCE,

Consisting of Revs. E. R. Barrett, F. F. Gough, M. T. Yates, D.D., J. Butler and Rev. R. Nelson, D.D.

Revs. S. L. Baldwin and J. Butler were appointed a committee to prepare a short abstract of the business of the Conference, including the committees appointed and resolutions adopted, and also to prepare a short account of the origin of the Conference, and the steps taken to bring it about, to be printed as an introduction to the Records.

Two gentlemen having come forward and assumed the responsibility for the expense of the book, it is hoped that in six months the volume may be ready for sale, and that it will embody and extend and perpetuate the benefits, which were so greatly enjoyed and highly appreciated by those present, of the General Conference of Missionaries which was held in Shanghai, May 10—24, 1877.

Correspondence.

The "Terms."

DEAR SIR :-

I have never had either time or ability to study the "Terms" controversy, as it must be studied in order to express an opinion either one way or the other. But it has long been impressed on my mind, that the one only way out of our present much to be deplored differences, is to agree to a concordat; not a compromise (though personally I should be very glad to use \(\frac{1}{2}\) \(\frac{1}{2}\) Shang-ti for the one true God, and \(\frac{1}{2}\) in generically), but in an edict of toleration. Would it not be abundantly possible for all missionaries to agree to print on the fly leaf or cover of all books and tracts distributed, some such notice as

that which I send herewith.* It appears to me that such an arrangement would have a threefold advantage.

I. It would destroy at once the most serious injury wrought by the disagreement amongst missionaries on this subject; namely the appearance of antagonism; for it would be an acknowledgement of the honesty of all, and of their common object in their teaching.

II. It would in no sense compromise the strongest adherents of either side. Such a notice would be merely the statement of a fact, in no sense involving the approval of that fact.

III. It would shelve the question for a while; possibly till the native churches—who alone can finally settle the controversy—are more competent to consider its merits than they are at present.

The various pamphlets and papers, heavy or light, now appearing, cannot convince all parties, or sway to one side or the other the whole missionary body. They merely convince one of the truth of Sir Roger de Coverley's dictum "Much may be said on both sides."

Yours very truly.

A. E. M.

Compromise on the Term for God.

MR. EDITOR:-

I have read, with great interest and attention, all that has been published during the past year, in the *Recorder*, upon the "Term" question. I rejoice in that disposition, which has been manifest in most of the articles, to *lessen* the points in which the two sections of the missionary body differ, and to *enlarge* the matters in which they agree, with the purpose of arranging some basis of a compromise.

I have read, with special interest, the propositions made in the article signed "Inquirer"; and I write to express my readiness to unite with all those who are of like mind, in the use of such a phraseology in our books and in our preaching. The propositions as I understand them are these—1st. That we will use the name Jehovah commonly and constantly, as the distinctive and standard name of the true God.—2nd. That in the translations of the Bible, either 帝 Ti or 孙 Shin may be used as the translation of Elohim and Theos, and either 神 shin or wing may be used as the word to translate ruach and pneuma.—3rd. That in books, and tracts, and in preaching each person may use such titles as 天 主 Tien-chu, 上帝 Shang-ti, 上神 Shang-shin and 全能者Tséen-nang-chay &c., to set forth the attributes and dominion of Jehovah, as suits the subject under discussion.—4th. That we will use in common the versions of the Bible with this phraseology.

It appears to me that such a basis of agreement is consistent with

truth and righteousness; and that while it is absolute agreement in essentials, it allows liberty in nonessentials.

The reasons why we may all concur in these propositions are as follows:—

Ist. We all are agreed in this great and fundamental point, that our object as missionaries is to make known Jehovah as the only true God to this heathen people, and Jesus as the only Saviour. It follows that as we wish to make known Jehovah as the only true God, we should use Jehovah as the standard name of God, just as we use Jesus for the name of the Saviour.

2nd. In the versions of the Bible most commonly in use among us, Jehovah is used as the proper and individual name of the Creator of all things.

3rd. We must all admit that it is not necessary to use either Chinshin or Shang-ti to make known the character and attributes of Jehovah.

4th. I think that all will also admit that in the use of 帝 Ti or of 神 Shin, we can clearly and fully set forth the nature, the attributes and works of Jehovah.

5th. When Jehovah is used in all the versions of the Bible as the proper name for the God we worship, the use of \overrightarrow{R} Ti in some, and of \overrightarrow{R} Shin in others for Elohim and Theos, will not cause any confusion of ideas in the Chinese readers; because, in connection with the individual names of their false gods, they designate them sometimes \overrightarrow{R} ti.

6th. So also the use of it shin for "spirit" in some copies of the Bible and of ting in others, will not cause any confusion of ideas to Chinese readers; because these words are used in this sense as of the same meaning.

7th. The question then for the body of missionaries to decide is this, when we all have one common object in view—the making known of the true God Jehovah to this heathen people; when we have already so many things in common—one God and Saviour, the some Holy Spirit, the same Bible and ordinances of our holy religion; and when there is now a common ground on which we can meet—in the one matter which has divided us and caused a measure of alienation and strife—without any sacrifice of principle, will we consent to forego each one's particular preference and accept this proposed compromise, and labor with increased earnestness and engagedness for the conversion of China to our Lord.

8th. To me it appears that we, as the followers of Jesus, ought to be willing to do so. If we fail to do so I fear that we will give occasion for great reproach to the cause which we all love. For my part, I can most cordially and sincerely unite in such an arrangement. I will glady use and distribute in common, books, whether the Bible or tracts, with such a modified phraseology.

9th. I would expect a very special blessing from God upon such action, which would cause a great extension of the Gospel in this land. Jehovah will honor those who honor him, and who exalt his name.

10th. Though this arrangement is not all that we could wish, yet as it is all that can now be agreed upon; and as it is practicable and as the evils of division and discussion are so great, and as the results

which are expected from union and harmony are so great and desirable, let us accept of this for the present, and constantly pray that the God of all grace and peace may so bless this as soon to effect a yet more perfect harmony and agreement in our efforts to spread the Gospel in this land.

I am, my dear Mr. Editor,

Yours in Christian love,

CANTON, April 2nd, 1877.

A. P. HAPPER.

Inquirer and the Wei kan luh.

DEAR SIR:

Inquirer is very jubilant at the discovery by his teacher of one sentence in which shan is used after a possessive pronoun, in the sense of "objects of worship." But "one swallow does not make a summer." Now, as my pamphlet (The Question of Terms simplified &c., page 21) stands, there are twenty-five cases to "Inquirer's" one. I could have doubled the number with the greatest ease; and you will find enclosed* seventeen sentences which I had by me but did not use. All these cases I found myself in the course of reading for other purposes, and I never set a teacher to hunt up passages. "Inquirer" on the other hand requests "a teacher to search" for one such sentence," i. e. one sentence where "my shan" does not mean "my spirit," but my "objects of worship." One sentence, and one only, is found, with great difficulty, and the discovery is regarded by "Inquirer" as quite providential!

The Wei kǎn luh 味 根 錄 was overlooked in collecting the sentences for my pamphlet, as it is for the most part in very small print, and old eyes cannot see it without spectacles. But by the discovery of the "one sentence" in the Wei kān luh, the field of inquiry is "providentially" narrowed. Being a Confucian commentary on the "Four Books," it is an unexceptionable authority for idiom; and it is a common book, which may be bought for a few cents. I determined, on a hint from a friend, to subject the Wei kān luh to a personal examination; and in the course of four-and-twenty hours, made the following discoveries:—(1) Ten additional cases† of shān following a

若亦無受方意盖尤小善上人晉方道國今先昭僖孝黃子女安周蓋 得實無適堯使未人在人於帝之侯士舊嘆列祖考公宗帝壻王高公祀 其說適而之人起與以之假之神夢夜與愁聖之之之等死之之宗告桓 神他而非神神田物爲假君神棲黃降撫我之神神一書而神神之三武 怡早接臣於子 乎熊夫孤神神 謂非天 神皆民復在神王之 得畏何天 迎之者時者 聖君地 目入人情 上 人寢門以爲鯀之神何然傷我神 **人子之** 如之神 之時之中假 太其怨 同 則其神也其 史神 其神 併神 泥神

personal noun or pronoun in the possessive where it means "spirit."
(2) Fifteen cases* where shān-ming means something of the same kind—not an object of worship. (3) Thirty-four varieties of habitual usage of shān in the commentary, for the "spirit of a sentence," the "entire spirit of a passage," the "relish of a sentiment," "catching the spirit of the sage," "missing the spirit," a "spirit of hope," a "spirit of fear," a "spirit of inquiry," &c., &c.† and (4) Two examples of the chān-shān, in the sense of "the true spirit" of a passage.‡

It ought to be noticed also, that before the "one sentence" where shan refers to "objects of worship," the following words occur, which come near confounding subject and object after the manner of Emerson:—有其誠則有其神,無其誠則無其神,i.e. "Where there is sincere devotion on the part of the worshipper, there is shan; but where there is no sincere devotion, there is no shan." In fact, the proper officer must be present in a sincerely devout manner at the sacrifice, to create as it were the shan; otherwise it has no independent existence. Hence the commentator makes the "proper officer" say, "The shan is my shan." On the whole, from this brief examination of the Wei kan luh, I am very much inclined to think, that even on the ground of a majority of instances of all sorts of use of shan, this neat edition of the "Four Books" would bring our side out triumphant. But without going further into the subject at present, being desirous that others should share the labour with me, I would strongly recommend the study of the Wei kan luh to all honest inquirers.

Allow me, in conclusion, to call attention to the striking parallel between the sentences "Kau-tsung's shān" (spirit, manes), "Wanwang's shān (spirit, manes), &c. and Inquirer's Chinese for "Abraham's God." How is it that there is no danger of mistaking "Abraham's shān"—for "Abraham's manes"—when only one solitary instance can be adduced from Chinese literature, of shān in such a connexion meaning anything else?

JOHN CHALMERS.

CANTON, April 9th, 1877.

中 神情 神理 神往 神似 神味神吻 神異 神脈 神服 神暇 神間 神功 神運 神回氣合 失神 得神 想像之神 完神 建道未見之神 可環嘆想之神 望道未見之神 可環嘆想之神 望道未見之神 高望之神 宣朗之神 城陽之神 高望之神 愛慕之神 魔辛之神 出乃得夫字所字真神 (將朝王章 七節) 玩一所字就君心言全是真 神畢注

神明有主 想其神明之地以為君誠而是偽恥己甚也 則歲月浸深而神明 益薄 恭敬以直內則神明安其則而向之强立者神明焉而進于從容 并而的之强立者神明焉而進于從容 并而能以自主 則神明未必無所動不能以自主 則神明未必無所動不能以自主 則神明未必無所動心意豈可預計之神明 神明之間性如為月炎深而神明之人私而變易于神明之內

P. S. The following twenty examples of shan, in the same construction, and with the same meaning,* are the result of one forenoon's reading in Huwe nan tsze, which I had taken up for another purpose. These, added to the twenty-seven given above, and the twenty-five in the Question of Terms simplified make seventy-three against one.—J. C.

Hangchow Missionary Association.

DEAR SIR :-

The Hangehow Missionary Association held its monthly meeting on the evening of the 24th of April. The tract under consideration was the 保羅垂訓 Paou lô ch'uy heun, "Paul's Sermon on Mars Hill."

After a pretty thorough discussion of the translation, the society proceeded to consider the tract with respect to its merits and defects, and was greatly pleased to find a preponderance of the former.

It is perhaps but fair to state, that on most, if not all, the points

criticized, there was difference of opinion.

Among the points noticed by individual members, but not sustained by a majority, were the following. The prophets are called "ancient sages," 古聖音質 koo shing sieh heen; Jesus is called the "transformation" 化分 hea shin of the Heavenly Lord, the fear being lest this phrase should convey a wrong idea of the incarnation; the author says that Jesus uses "sheep" to represent "good people" 善入 shen fin in the passage quoted from the 10th chapter of John, where "his own people" or "believers" would be preferable.

The minute finally adopted, though not without dissent, was as follows:—"The tract, being an explanation of the Scripture model of an address to the heathen, is well suited for circulation among the Chinese. There are, however, some parts which might be bettered,

should a revision be contemplated.

1st. The phrase, 修 道 德 seu taou tǐh, spoken of Paul's early life, might, perhaps mislead the Chinese to regard him—as having been

formerly of the Taoist religion.

2nd. The statements in regard to the number who heard Paul's preaching and were saved 不下幾千萬人 pùh hea ke tseen wan jin—and, in regard to the number of kingdoms already evangelized 已 編 數百國 e peen chuen soo pih kwö seem rather extravagant.

3rd. It is said that Paul, walking about the city of Athens,

基故聖人將養其神是故聖人將養其神是故聖人將養其神而疑其神不與其神而疑其神而與其神而與其神而與其神而與其神者。 大人之事其神而與其神而與其神者。 大本韓之神治東方之所。 大本韓之神治東方之, 大本韓之神治東方也。 大雄之神治東方也。 大雄之神治東方也。 大波 造化之母元氣太一之神 大波 造化之母元氣太一之神 大波 burdened with grief at their idolatry, on finding the inscription, "To the Unknown god," suddenly "felt his grief dispelled," a fact, if such it be, in Paul's inward experience, not given in the Scripture narrative.

4th. It is said that God "gave birth to or produced, the first pair" 生男女二人 sang nan neu urh jin. Would it not be better to use the word create here?

5th. In the morning and evening prayer, we find the petition 降聖靈以復我本性 keang shing ling e fow go pun sing "send down the Holy Spirit to restore my original nature;" which would imply that our original nature is good and only needs to be restored." HANGCHOW, April 25th, 1877.

D. N. Lyon.

Deaf and Dumb in China.

DEAR SIR :-

I enclose you a note from the editor of the American Annals of the Deaf and Dumb, in which he wishes to know the statistics of the deaf and dumb in China;—also two extracts from that paper relating to the subject. If you would like to insert them in the Recorder some time, they are at your disposal.

Yours truly,

J. F. CROSSETTE.

CHENAN FU, March 20th, 1877.

[We have pleasure in giving publicity to the benevolent object in which Mr. Crossette is interesting himself; and hope, by republishing the extracts referred to, to draw the attention of our readers to the importance of aiding in this most commendable and loving work. If the missionaries who are now scattered over the length and breadth of the land, would—each in his sphere—gather all available statistics, a body of evidence might be speedily collected in this untrodden field of research, and a basis laid for the successful efforts of the humane, in the most Christ-like work of alleviating the sufferings of this afflicted portion of humanity.— Ep. C. R.]

The first extract which follows, is from the Annals for 1875:—
"We have received a letter from J. Fisher Crossette, of Chefoo, North China, making an earnest appeal for the establishment of an institution for the deaf and dumb in that country. We have not space for the whole letter, but we give a brief extract:

Please take your present appreciation of the wants of one deaf-mute, multiply 'it by the whole number of such in the United States, remembering the expenditure 'of time and money to relieve that want, and then multiply that number by at least 'ten, and consider that nothing is done for their relief, and you will have a little idea 'of the need, the crying need, of the deaf and dumb of China. What makes the plea 'of intense interest is, that heathenism will never think of caring for this class of our 'fellow-men, and unless Christians from Christian nations initiate the movement on 'heathen soil, it will never be done.'

"In this connection it may be of interest to our readers to know that President Gallandet, of the National Deaf-Mute College, was once on the point of going to China to engage in the work of teaching the deaf and dumb. His departure was prevented by the outbreak of the great Chinese Rebellion, and before that was quelled Providence called him to his present sphere of labor in Washington. We doubt not the time will come when the deaf-mutes of China will have the same opportunities of education as their brethren in Christian lands now enjoy; whether the time has yet

come when a beginning should be made from this country is a question calling for earnest and prayerful consideration."

The next extract is from the Annals for October, 1876, and sufficiently explains itself :-

"In the last volume of the Annals (page 191) we published an extract from a letter written by the Rev. J. Fisher Crossette, a missionary in North China, in which, making an earnest appeal for the establishment of an institution for the deaf and dumb in that country, he estimated the number of deaf-mutes in China as at least ten times the number in this country. As we had the impression that the Rev. S. R. Brown and other missionaries who had sought deaf-mutes in China had not succeeded in finding any, and as this impression was confirmed by Mr. H. W. Syle, who has investigated the subject carefully, we wrote to Mr. Crossette, asking him on what information his estimate was based. He replies as follows:

My statement of the ten-fold ratio of the deaf and dumb in China was based 'simply on the fact that there are ten citizens of China to one of the United States. 'I should have been more careful, and should have made allowances for difference in 'race, climate, national customs, etc. In China, custom does not sanction the mar-'riage of persons of the same name, even though no relationship can be traced. The 'marriage of near relations on the mother's side is not common. One fruitful cause of deafness, therefore, [if the marriage of relatives is a fruitful cause of deafness,] is comparatively wanting, at least in this part of China. Accidents are more rare here 'than in America, for the reason that there are no machines to mangle the people, no 'stairs to tumble down, no hurry, and no bustle. It is very likely, too, that many 'deaf and dumb children are left to perish. On the other hand, as the medical practice, 'the food, the houses, etc., are inferior to those of the United States, more cases of 'deaf-mutism resulting from sickness and disease are to be expected. The clay gods 'erected in many places, whose prerogative it is to cure deafness and diseases of the 'ear, show that the affliction is not uncommon.'

"Mr. Crossette goes on to cite the cases of seventeen deaf-mutes, of whose existence he has learned from his native teacher, servants, church members, etc. He also encloses a letter from the Rev. C. R. Mills, of Tung Chow, North China, who is especially interested in the subject from the fact that he has a deaf-mute son. Mr. Mills has personally met four deaf and dumb persons, and without having made special inquiries, has heard incidentally from brother missionaries of three others. He expresses the opinion that deaf-mutes are more numerous in North China than in the United States. A disease called shang han, resembling meningitis, prevails there, and one of its commonest effects is to impair the hearing more or less. The number of Chinese who have been made partially deaf by this desease is very great, and it is not unrea-

sonable to suppose that it sometimes results in total deafness."

Usus Loquendi.

DEAR SIR:-

In the last number of the Recorder Dr. Douglas once more attempts to coerce Dr. Williams into giving testimony that shin in means spirit. He does not seem to have seen my criticisms in the January-February number of the Recorder, on his former effort to make Dr. Williams testify in his favor. I there gave Dr. Williams' positive testimony that he does not admit that shin ever means spirit in the proper and generic sense of that word, and I gave an explanation of his views, showing the consistency of his position. I may add that Dr. Williams made this statement to me in full view of Dr. Douglas' first article, and in opposition to the use there made of his name. There is a great fallacy in the mode of arguing used by Dr. Douglas, and which forms in fact the chief staple of the supposed proof that shin means "spirit." No one questions the fact that there are many phrases in the Chinese language containing the word shin, which when rendered into idomatic English will contain the word spirit, or soul, or mind, &c, but to infer from this that therefore shin means spirit generically shows, surely, a great want of discrimination. It does not

follow, that because the English language uses a certain figure to express a certain idea, or derives a certain phrase from a certain theory, that therefore the Chinese use the same figure to express this idea, or base their corresponding phrase on the same theory. Take for example the phrase "animal spirits." This phrase is based on the theory formerly held, that physical exhileration depends on a superabundance of a very subtle fluid which circulated through the nerves. Now the Chinese phrase 精神 is commonly translated animal spirits. but will any one assert that this phrase is the expression of the same theory, and that therefore ching 精 means animal and shin 神 means spirits. Let Dr. Williams be asked to analyze a number of the phrases quoted, such as, 矢神, 通神, 傳神, 酒神, 神 童, &c, and show how they came to have the meanings he attaches to them, and we shall then know what meaning he attaches to the term shin. Dr. Douglas cannot of course ignore the fact that Dr. Williams does in very many examples translate shin by god or divine, yet, having made what he could out of Dr. Williams' other translations, he coolly disposes of all these by complacently remarking, "that in such cases the sense is at least as good, and usually far better, if it be translated spirit!"

Dr. Douglas seems to have been stirred up to write his last article by the statement of Canon McClatchie that "Shin never means spirit or spiritual under any circumstances;" yet in his own article of January-February, 1876, he makes the equally sweeping assertion, "not that I or my friends admit that Shin ever really means god." He undertakes to disprove the statement of Canon McClatchie by quoting Dr. Williams against it. It would not be difficult to disprove his own sweeping statement in the same way, by an application of the argumentum ad hominem principle to some of those on his own side of this question, who have published dictionaries, translations of Chinese Classics, Proverbs, &c.

The "usus loquendi" of the Chinese language seems to trouble Dr. Douglas very much. In his former article, speaking of the phrases quoted from Dr. Williams, he said, "they are part of the Chinese language and will remain so in spite of all attempts to force on the Chinese a foreign usus loquendi;" and again in his recent article he says, "In order to obtain such a result (the Christianization of Shin for god) it would be necessary to annihilate large groups of the commonest expressions, in fact to change the usus loquendi of the Chinese language." Now in the first place, if we even grant that Shin sometimes means "spirit," it is not by any means an unheard of anomaly in language, that one word should be used in two different senses, nor is it generally considered necessary in order to the continued and intelligent use of a word in one sense, that other senses or uses should be "annihilated." For example, we use the word lunar to characterize things pertaining to the moon, yet we do not in order to continue this usage feel it necessary to "annihilate" the term lunacy, although few intelligent men now believe that mental derangement has any direct connection with the moon. Many such examples could readily be given. The necessity of "annihilating" all such anomalous uses in order to maintain the primary sense, is a non sequitur too patent to mislead any who think for themselves.

Again it is a fair question who is violating the usus loquendi of the Chinese language; is it those who use Shin in the sense of "God" or those who use it in the sense of "spirit?" The following facts, which have recently transpired at Foochow will throw light on this question. The assertion made and repeated by Dr. Douglas, that the use of Shin for God is an "attempt to force on the Chinese a foreign usus loquendi," furnishes a sufficient reason, and a most fitting occasion, for the publication of the following facts, which the writer received directly

from the mouth of one of the parties:—

At a meeting of the missionaries in Foochow the true meaning of the word Shin was spoken of, being suggested by the recent discussions on the subject, and the question was raised whether the use of Shin for "spirit" was correctly understood by the Chinese Christians. The general opinion expressed was that the native understanding of the word was "Spirit." One of the brethren present proposed that in order to test the matter, they offer prizes for essays on the subject from the Chinese Christians. Another brother at once offered to furnish the money for three prizes, and it was agreed that the text should be 上帝乃 int, i. e., Shang-ti is a Spirit, according to the usage of the missionaries at Foochow and Amov. Revs. C. Hartwell., S. L. Baldwin, and Mr. Hwang (黄), a native preacher were chosen as umpires. Over thirty essays were handed in from native preachers and assistants at Foochow and Amoy. Mr. Hartwell first examined the essays, and then passed them to Mr. Baldwin. Subsequently upon meeting Mr. Baldwin he said, "These men have all mistaken the meaning of Shin. I think we had better define the text more clearly and give it out again." Mr. Baldwin replied that he could see no propriety in such a course. The object was to find out how Chinese Christians understood the word Shin in, and certainly the end was fully secured in the unanimous usage of all the essavists. They had all understood the text to mean "Shang-te is God" and had treated it accordingly. The three best were accordingly selected for the prizes, and are to be published in the Herald of Zion. Mr. Hartwell proposed a few changes in the essays before publication, so as at least to introduce the use of Shin in the sense of Spirit, but Mr. Hwang objected, saying, that the writers knew what they were saying and how to use their own language.

Let it be specially noted that it is now thirteen years since all the missionaries in Foochow and Amoy have discarded the use of Shin for "God," and that the native preachers and teachers who wrote these essays have been all these years, and some of them much longer, under instruction in the use of shin for spirit. It is quite superfluous to say more as to what is the true usus loquendi of the Chinese language in regard to the word Shin in. The text was well chosen, affording a fair test of the true sense of the word Shin it. The verdict given by these thirty essayists is unequivocal and unanimous, and I am quite willing to rest in it, Dr. Douglas to the contrary notwithstanding. Mr. Hartwell should add another chapter to his "Teachings of Experience" on this subject at Foochow. This incident furnishes a suggestive indication of what decision the Chinese Christians will give on the meaning of this word Shin, when they are left free from the bias of their foreign teachers. C. W. MATEER.

Missionary Dews.

Births, Marriages and Death.

BIRTHS.

AT Foochow, on March 21st, the wife of D. W. Osgood, M.D., of the A. B. C. F. Mission,—of a daughter.

AT Peking, on April 1st, the wife of Rev. J. Gilmour, of the London Mission,—of a daughter.

AT Swatow, on April 3rd, the wife of W. GAULD, M.D., of the English Presbyterian Mission,—of a son.

 AT Tientsin, on April 13th, the wife of the Rev. A. H. SMITH, of the A. B.
 C. F. Mission,—of a daughter.
 AT Nyenhangli, in April, the wife of the

AT Nyennangh, in April, the whie of the Rev. G. A. Gussmann, of the Basel Mission,—of a daughter.

AT Peking, in May, the wife of Rev. J. L. Whiting, of the Presbyterian Mission,—of a daughter.

AT Canton, on the 28th May, 1877, the wife of the Rev. F. J. Masters, of the Wesleyan Mission,—of a son.

MARRIAGES.

AT Christ Church, Yokohama, Japan, on April 2nd, 1877, by the Rt. Rev. C. M. Williams, D.D., Bishop of Yedo; assisted by the Rev. Wm. B. Cooper, B.D., and the Rev. W. F. H. Garratt, M.A., the Rev. CLEMENT T. BLANCHET, B.D., of the American Episcopal Mission, Tokio, Japan, late of the Diocese of Illinois, to Miss Annie Van Ness, eldest daughter of Ellsworth P. Maltby, Esq., of Albany, New York.

AT New Haven, Conn., on April 22nd, 1877, at Trinity Church, by the Rev. Dr. Harwood, assisted by the Rev. Mr. Egbert of Grace Church Chapel, N. Y., the Hon. Thomas G. Grosvenor, C.B., of Her Majesty's Diplomatic Service, to Sophia G., only daughter of Hon. S. Wells Williams, LL.D., late Secretary of U. S. Legation, Peking.

AT Grace Church, San Francisco, on April 3rd, Robert Lilley, Agent for Japan of the national Bible Society of Scotland.

AT Wuchang, on June 14th, by the Rev. E. H. Thomson, in the presence of General Sheppard, U. S. Consul, the Rev. WILLIAM JONES BOONE, of the American Episcopal Mission, to Miss Henrietta T. Harris, of the same Mission.

DEATH.

AT Peking, on March 29th, Mrs. P. R. Hunt, of the A. B. C. F. Mission,—aged 67.

Peking.—The following extract from a letter, describing an ordination service in the London Mission Chapel in the metropolis, by an eyewitness, has been kindly handed to us for publication, and will doubtless be read with interest:—

Friday, April 13th, was the great day of the week. On that day for the first time in Peking, a native was set apart for the work of the ministry. The subject was first mooted years ago, before Dr. Edkins returned to England. Since his return the proposal assumed more definite shape. After much and prayerful deliberation on the part of the missionaries, the matter was laid before the native church. Due notice having been given of the church meeting, it was held on Sunday morning, January 28th. A large proportion of the church members were present. After the usual worship and address from Dr. Edkins on the character and duties of a pastor, the meeting proceeded to consider the question of electing a pastor. Three questions were proposed which were submitted, discussed, and voted on in detail. The first, "Is it desirable to have a pastor?" was speedily voted in the affirmative. The second, "Is the church willing to support a pastor?" led to the expression of very diverse opinions. Some thought the time not yet arrived-the church was not strong enough to take on itself such a burden. I should here say that it had been decided by the missionaries to throw the whole support of the pastor on the native church, without expecting any help from the mission funds. It was thought too that no man could be found amongst their members who at all possessed the qualifications set forth in the epistles to Timothy and Titus. It was then explained to them, that not even in England would one be found who rose to the ideal as described by Paul. That

our duty was to decide whether one could | be found who was in any way suited, and then, if able to support him, to elect him. Another difficulty that presented itself was the unwillingness on the part of the church that the pastor should have any work, or receive any pay from other sources, such as from teaching the Chinese language. After a long discussion the vote was taken, and on this second question the decision was in the affirmative. As the hour was late, the third question was postponed for three Sundays till after the Chinese new year, when there would be a larger number present. Meanwhile on the Sunday preceeding that on which the third question was to be put to the church, slips of paper were distributed one to each member, with instruction to write or have written the name of the person for whom he or she wished to vote. On February 18th, this question, namely, "Whom does the church desire for pastor ?" was voted on. The papers, all carefully rolled up, were collected in the usual boxes, and scrutineers having been appointed, were counted. A large majority declared itself for the one who was in every way most qualified. As, however, the number for him fell short of the twothirds of those present,-which had been fixed upon as the necessary majority, the two names at the head of the list were again put to the vote. Each member then came singly to the back of the preaching desk and put a mark against whichever name he wished to vote for. As the result of this voting the former of the two was declared elected. During the following weeks, the duties of the pastor were clearly written out, and full arrangements made for raising the sum necessary for his salary. The amount of salary has been fixed at about Tls. 71 per mensum. The name of the new pastor is Ying Shaoku. His age is forty-nine. He is a Manchu. His father was an officer in the army, holding a rank equal to that of our general. His decoration was a red coral button, the second rank of officials. The pastor was formerly an official himself in the Board of Rites, holding a position which entitled him to wear the decoration of the fourth rank. In 1864 however, he had a share in some defalcations-whether innocent or not I do not know. The result however was that he was deprived of his rank, and became an ordinary bannerman. In the early part of 1870 a friend gave him a copy of the Old Testament. He read this and was especially interested in the portion enforcing cleanliness. Afterwards he read the New Testament, and found the injunctions there to personal holiness. Soon after he was introduced to Dr. Edkins, and having expressed a desire for baptism, he was admitted to that rite

in June of the same year. Not only himself, but his wife, six sons, and the wife of the eldest we baptised at the same time. What makes this the more remarkable is that the baptism took place on the Sunday morning following the receipt of the tidings of the Tientsin massacre. His ability and aptitude for preaching soon led to his full employment as a preacher. This work he has continued till the present time. His knowledge of Scripture is very great. His sermons are often very fine, though to a foreign mind he may seem to err on the side of illustra-These often run away with him, to the loss of the instruction more legitimately to be derived from the text under consideration; still this style of preaching fixes the attention of the hearers on certain truths or lessons, though the general effect may be lost. His Christian character has grown perceptibly during the years that I have been acquainted with him. But I must pass on to the ordination service. At 7.15 on the morning of that day a special prayer meeting was held to seek the blessing of God on the services about to be commenced. In order to accommodate the numbers attending, we had previously removed the glass doors and windows at the end of the chapel and erected a mat shed over the yard outside. The women occupied the court, and the men the chapel, both of which were comfortably filled. Upwards of two hundred were present from our own and other native congregations in the city. Had the ordination been on a Sunday instead of a week day, many more would have gathered. The poorer converts would find difficulty in giving up two days' work in the week. The pulpit was moved to the corner of the chapel, where the speaker could easily be seen by all, whether outside or inside the building. The sight was very pretty, looking out from the chapel into the court. I was frequently reminded of some of those dear old country tea-meetings at the village chapels in the beautiful summer days. I do not know why exactly, for almost every entail was different, and one would think that in the middle of this great city, it would be diffi-cult to imagine oneself in the country. The service began at 10.30 a.m. by the announcing by the Rev. W. Pilcher, of the American Methodist Episcopal Mission, of the hymn "Let us with a gladsome A passage of Scripture was then mind." read and prayer offered by the Rev. W. H. Collins, of the English Church Mission, The hymn "Come gracious spirit, Heavenly Dove" was then sung; after which, the Rev. C. Holcombe, till lately of the American Board Mission, now secretary to the American Legation, gave a definition of the Christian Church. The hymn "Glorious things of Thee are spoken" followed. The Rev. G. S. Owen next asked the usual questions, which were answered by the pastor elect. We should have liked the answers to have been rather more full. but they were satisfactory as far as they went. At the close of the answers, Mr. Owen presented to Mr. Ying, a well bound copy of the Scriptures in large type, bidding him take this as his guide in all his teaching and living. This scene was very impressive, as Mr. Ying took the book, and with choking voice expressed his desire to abide by its truths until death. The ordination prayer was offered by Mr. Chang Chu-lou the pastor of the native church at Tientsin. Solemn, appropriate and affectionate, that prayer affected all our hearts, as the kneeling pastor was consecrated to the work of God. At no time since my arrival have I taken part in any service so truly spiritual and affecting. The prayer ended, the hymn "Do not I love thee, Oh my Lord" was sung. The Rev. J. Lees in the absence of the Rev. Dr. Edkins then gave the charge to the pastor, from the words in 1 Tim. vi. 13, 14, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontus Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." The hymn "Lord in the strength of Grace" was sung, and the Rev. S. E. Meech, in place of Rev. J. Lees, proceeded to give the address to the people from the words, "Men of Israel help." The service was concluded by the dismission hymn, and prayer offered by the Rev. L. W. Pilcher. The service lasted two hours and a half, and was listened to throughout attentively. It was a sight worth looking upon, and one long to be remembered. The full chapel—the orderly appearance of the worshippersthe up-turned attentive faces-at the side a company of missionaries who took part in the proceedings, or assisted by their presence-immediately in front the new pastor-and, sitting beside him, the native pastor from Tientsin. We pray that the memory and influence of that service may remain on all, pastor and people, for many We feel sure the Lord was there to bless; we wait for the results of that blessing. After an interval of an hour, the people gathered for a social tea. Square tables were placed in the chapel and tent, at each of which about eight persons sat. After sufficient time for eating of cakes, drinking of tea and conversation, the new pastor made an opening speech; he was followed by the preachers of other churches in Peking who were present. Of course the burden of the speeches was the same throughout-congratulation and good

wishes on the new relation that day inaugurated. About 5 o'clock the meeting closed, and the people separated. The general feeling seemed to be, that it was good to be there. We felt our spirits refreshed and gladdened although our bodies were tired. Indeed who would not be glad to be wearied on such an occasion and with such work.

TIENTSIN.—The distress among the poor in this famine-stricken region continues very severe. By the kind permission of the receiver we make a few extracts from a letter written by one of the brethren who has just returned from a most successful preaching tour, having baptized in all 130 people:—

....... "Fan and Chang, with faces radiant with joy, pointed to a heap of . brass gods and idol-pictures under a table, and handed me a list of over one hundred names of men and women who had enrolled themselves as wishful to become Christians. Among them were people from six or eight villages more or less distant." "Of the eighty families in three little villages known as East, West and Central Ma-hien-tswang, at least forty-five are known to have renounced idolatry. Many have buried their tablets and ancestral scrolls in the family grave yards; others have brought these and other idols to us......In years past he belonged to one of the many sects found in North China. It is known as the Mi-me Chiau, and the description he gives of its customs makes one wonder whether it is not in some way of Christian origin. Formerly they had one or two characters which they worshipped. Now they have neither image, tablet, nor any other visible object. They meet for worship, the men and wo-They use no men kneeling separately. incense. Then 'one of their leaders reads out of a biggish book, and preaches to the rest, much as missionaries do.' As to their creed he seemed to know little except that they believed in one Great Spirit, and that the good would go to heaven, and the bad to hell The religious movement extends to fourteen villages, in which over one hundred are now seeking Christian teaching. I baptized thirty besides these."

SHANGHAI.—A desire has been expressed by some that the *Recorder* should be closed to the further discussion of the term question. This,

however, would hardly be just to those who have already written articles on the presumption that it was a legitimate theme for discussion, and which have been excluded for want of space. We hope that with the publication of such articles the subject will be sufficiently ventilated. and that new articles will not be pressed upon us unless they contain what is decidedly new and important. Our aim is to spread useful information on all subjects connected with mission work, but by no means to be the occasion of stirring up strife or producing alienation among brethren.

Hongkong.—The Rev. Charles P. Piton, of the Basel Mission and family left here for Germany on the 22nd of March, to recruit their health. The Revs. P. Kammerer and D. Schaible arrived, on the 22nd March, to join the Basel Mission Stations at Lilong and Nyenhangli; and on the 2nd May, the Rev. C. Morgenroth arrived to join the same mission at Lilong.

FOOCHOW .- Dr. and Mrs. Whitney, arrived here under the auspices of the A. B. C. F. Mission, in March to join Revs. J. E. Walker and J. B. Blakely, who are settled in the prefectural city of Shaou-wu, nearly two hundred and eighty miles from here. After a few days, they set out on their journey, accompanied by Dr. Osgood. On the way they had quite a serious encounter with river thieves, who came upon them suddenly in the darkness of the night, thrusting long knives into the sides of the boat. Dr. Osgood sustained severe wounds in his leg and foot, and afterwards fell into the water, where he came near drowning. Dr. Whitney was wounded in his head, but not seriously. The thieves got away with about fifty dollars worth of bedding, clothing, &c. We are happy to be able to add that Dr. Osgood is now quite recovered, though it was some time before he could wear a boot on the wounded foot. We understand that prompt measures were adopted by the officials to discover the perpetrators of this outrage, but so far without success.

FORMOSA.-At the commencement, twelve years ago by the English Presbyterian Church, of the mission in the south of this Island, circumstances led to its being divided into two parts-one, and afterwards two of the missionaries residing at Taiwan foo, the capital, whilst one was situated at Takao, about thirty miles to the south. From these centres two pretty nearly independent series of operations were carried on, resulting in the establishment of two separate church organizations. At the first this arrangement into which the missionaries were led by circumstances rather than by free choice-may perhaps have worked beneficially. But of late years it has been found in many ways undesirable. Accordingly last year, after much consideration, it was finally resolved to unite the two branches of the mission, bringing all the missionaries together at Taiwan foo, and giving them the charge of the whole church in com-It was expected by this mon. airangement to avoid the inconvenience of having two churches of the same mission close together, which yet differed in some points of administration, &c. It was hoped also that by constant intercourse the missionaries themselves might be strengthened and encouraged, while by a division of labour the various departments of mission work might have more justice done them; and that in particular more time might be found for what, for some time to come, must be the main work of the foreign missionaries—the training of native helpers to take

charge of the work at the twenty-six stations already in existence. Accordingly at the beginning of the present year the Takao missionary removed to Taiwan foo to join the other three missionaries there. So far as the experience of a few months goes the new arrangement has been found eminently satisfactory, fully accomplishing all that was looked for from it.

Actices of Recent Publications.

The Term Question: or, An Enquiry as to the term in the Chinese Language which most nearly represents Elohim and Theos as they are used in the Holy Scriptures. By William Armstrong Russell, D.D. Missionary Bishop of the Church of England in North China. Shanghai: American Presbyterian Mission Press.

In this pamphlet Bishop Russell, for the first time, gives to the public his views upon the important question which has now divided missionaries to China for more than thirty years. It is sincerely to be desired that all who are interested in the subject, may read this book with that candour and absence of bias which the case demands, especially as it bears to us the result of long experience, and careful investigation.

After a short introduction, in which the Bishop briefly states the considerations which chiefly influenced him in submitting his views on the "Term" controversy to the missionaries and others, he proceeds in chapter 1 to the "Statement of the Question." Unfortunately there seems to be as much haziness on this point at the present day, in the minds of some missionaries, as existed thirty years ago, in the minds of some of the controversialists of

that day. Some are still under the impression that we should endeavour to discover "what term or terms in the Chinese language may with propriety be used to designate the Divine Being;" while others are seeking for that term which "conveys to the Chinese mind the most exalted idea of the Divine Being." The real question, however, which lies at the root of the entire subject, is most plainly and simply stated by the Bishop to be—"What is the word God in Chinese?"

To look for the true God Jehovah in the writings of any heathen nation, is to attribute to tradition a power and efficiency which it never yet possessed. We are called upon to believe, on such an hypothesis, that the Chinese, for instance, for some 4000 years or so, although without any Revelation; deprived of all prophets and teachers; and having no standing miracle amongst them, have yet preserved the know-

ledge of Jehovah under the distinctive title of their chief God-Shangte! This is a power which mere tradition never did, and never can. possess. When mankind lived to a much greater age than they did subsequently, tradition had very great advantages on its side. Such was the length of life during the times of the patriarchs that two persons might have conveyed the knowledge of Jehovah from Adam to Abraham; for, according to the chronology, Methuselah lived above 300 years, while Adam was living, and Shem was almost 100 years old when Methuselah died and lived about 100 years in Abraham's time. Here then we have a long period of time filled up by two or three persons; and yet in that time the knowledge of the true God was lost, and religion was so corrupted that it was necessary to give an immediate revelation to Abraham, and to choose him out of an idolatrous family, that this knowledge might be preserved in the world. The knowledge of the true God was deliberately departed from by the one family of mankind assembled on the plain of Shinar, and a false system was there set up in which the Great Father of the human race (Noah) was regarded as an incarnation of Deity, and was worshipped, instead of the Creator Himself, by a grateful posterity. When the dispersion of this one family took place, the matured system of ancestral worship and general idolatry was carried, by the scattered people and their posterity, to all their settlements throughout the world; and thus, according to the prophet, all the nations were made drunk with the cup held out

to them by apostate Babylon. Hebrew nation alone* retained the knowledge of Jehovah, all other people, Egyptians, Greeks, Romans, Hindoos, &c., &c., founding their several nations in idolatry, and setting up from the very first that system of apostasy which they carried down from Babylon. Hence the wonderful similarity which we observe between all the heathen systems throughout the world, proving that all spring from one common source, and that they are, in reality, but one system fundamentally.

Hence the Bishop correctly states the question thus, "what is the word God in Chinese?" We are not to look for the Being whom we Christians call God, but for the Chinese term which means G-o-d, without any reference to any particular God whatever. In order to answer this question the Bishop proceeds to examine the use of Elohim and Theos in the Scriptures, and showing that these are Absolute-generic terms, he concludes that we must look for a term, of like character in Chinese by which to translate them, and proves clearly that a Relative-common term could not be used for that purpose "without a violation of the laws of language, and of the meaning of God's Word." e. g. The term Te (帝) or Ruler, can never be accepted as a translation of the word God. "Ruler" is doubtless a common term applied to many, but it is not a generic term. It is a Relative-common, and not an Absolute-generic term; and therefore, although we can say "God is a Te or Ruler," yet we can by no means say that the

[•] Cf. Judith v. 6-8.

term Te means G-o-d. The Chinese are polytheists, and the first duty of all Christian missionaries is, to teach them monotheism; and this can only be done, by using the Absolutegeneric term for God in the language. It is not monotheism to teach the heathen that there is but one supreme God; every pagan nation believes that. One supreme god implies the existence of other Gods under him. We must therefore teach that there is only one God, and for this purpose we must use the name of the entire class of Gods or the Absolutegeneric term for G-o-d in the Chinese language. In the Bible circulated here by the B. and F. Bible Society, the first Commandment reads thus in Ex. xx. "Shang-te commanded and said. I am Jehovah thy Shangte.....beside me thou shalt have no other Shang-te." This most certainly does not teach monotheism as the passage in our English Bible does. It merely tells the Chinese that they must not set up two or more Shang-tes or emperors of the Gods, as there is only one supreme god in the pantheon, called Shangte: a statement which they regard as quite uncalled for, because no Chinese believes in more than one Shang-te over all the other gods. The statement, moreover, leaves the whole turba Deorum of which Shangte is only the chief god, wholly undisturbed. Further, we have here the disastrous announcement, sanctioned all through this Chinese Bible that Shang-te is the very Jehovah whom we Christians worship! That the Chinese themselves, hearing the missionaries preach the worship of Shang-te, naturally conclude that we are co-religionists, Bishop Russell gives a striking instance on p. 18,

Other instances have been given by missionaries at different stations. The following is one in point:-In the year 1848 a placard was posted up in the city of Shanghae, containing an address to the foreign residents, from the native scholars and gentry, warning them against the use of beef as an article of food. the opening sentences in which were as follows; "We have heard that the people of Great Britain and other honourable nations (residing in China) do all reverently, with the utmost degree of sincerity worship and serve Shang-te, just as in the Central Flowery land; also, there are indeed none who do not serve Shang-te." &c!*

That the Chinese Shang-te is the very being whom we Christians call Jehovah, is announced to this heathen people throughout the Chinese Bible of the British Bible Society; and, as Confucius and his whole school taught most distinctly that Shang-te is (like Jupiter, Osiris, Baal, &c., &c.) both male and female: so is this fact freely admitted by the translators of the Chinese Bible. who style the Goddess Diana "the GreatShang-te!" † Cudworth ! states, on the authority of both philosophers and poets, that Diana was one of the names of Jupiter, who was both "the father and mother" of gods and men. In fact, Diana was only one of the many names of the personified Sakti or female portion of Jupiter, and was (like Juno, Ceres, Venus, Isis, &c., &c.) the Bona Dea or Earth, and also the Moon, astronomically. This goddess triplicates also, as we learn from

^{*} Chin. Rep. xvii, 260.

⁺ Acts xix, 27, &c.

¹ Vol. ii, 202 note, and 226, &c.

In these characteristics, Diana precisely resembles the vin or khwan of Confucius, who tells us distinctly, in the Yih King, She King, Shoo King, and elsewhere that Shang-te is both male and female: his vin or khwan, that is his Sakti or female portion, being, like Diana, both the Earth and She also triplicates, the Moon. and is personified under the titles "Imperial Mother." and "Empress Earth." This remarkable parallel between this female Jupiter and the female Shang-te, shows with what propriety the translators call Diana "Shang-te;" for, Shang-te, like his counterpart Jupiter, is the "progenitor, genetrixque Deum." heathenism of this translation is perfect: for it is assuredly heathenism and not Christianity which is taught in this passage under the designation "Shang-te." Such a disastrous consequence could never have followed upon the use of the generic term for God in Chinese, for then Diana would have appeared merely as one of the Sain or deities of the heathen instead of being thus given in the Bible as another name for the pure and holy Jehovah Himself! The words "the image which fell down from Jupiter" are translated "the image which fell down from Heaven." Hence Heaven, Shang-te, and Jupiter are all one and the same god. Thus the God of Christians is, in the very Bible of the Chinese, confounded with the chief god of a pantheon, who is himself "one God, yet all Gods."

No wonder that these translators, at last terrified at the depths of heathenism into which the preaching and teaching the worship of the false god Shang-te was leading them, stopped (alas! only for a short time) in their course, and wrote a tract proposing the transference of the Hebrew word Eloah. "We cannot go wrong," say they, "in so doing. It is sanctioned by the Scriptures: we are therefore right in employing it, unmistakably and incontrovertibly right. We free ourselves hereby from all mixture with Chinese superstition."*

If "Shang-te" could be used as an abstract title, apart from any one Shin, then the true God might be so designated, although that title would still be objectionable as a translation of Elohim and Theos: but no instance whatever has ever been produced in any Chinese book of the abstract use of this title. Hence to treat it as a mere "term" is inadmissible. Shang-te is a being. and not a mere abstract title or "term;" and therefore, the effect of putting this disfinctive designation into the Chinese Bible, is to exalt the being Shang-te into the throne of Jehovah. + The sole objection to "Tien-choo" as a translation of Elohim and Theos, is, that we require a generic term for that purpose. "The Lord of Heaven" is an excellent phrase by which to denote the true God, and may freely be used in preaching and teaching; but, as "Lord" is a relative and not a generic term, it cannot be accepted as a translation of Elohim and Theos. Moreover, as the Bishop forcibly remarks, the use of Choo in rendering

^{*} Chin. Rep., vol. xix. 617.

[†] In the year 1852 a missionary published a tract in Chinese in which he stated that "Kheen-khwan (Shang-te) is Jehovah!"

^{*} Fasti, Lib. i, 387.

Elohim and Theos takes away the only word we have for Adonai and Kurios; if it be used for both, the translation must of necessity be weak and redundant. The Bishop proceeds to show that Shin being an Absolute-generic term, embracing all the Chinese deities from Shangte downwards; and moreover being frequently used absolutely by Confucius and his school, without any adjunct whatsoever, is the term which precisely corresponds to the Absolute-generic terms Elohim and Theos.

Let us suppose, for the sake of illustration, that the inhabitants of the Middle Kingdom are all intelligent baboons, with the exception of the emperor. These baboons have acquired, let us say, a certain degree of civilization, and have even learned to talk a little, and they call themselves A or "men" in their language. Their emperor however differs from his subjects very materially, for he alone, is man, and entitled to be called "man," notwithstanding that his subjects have sought, by designating themselves "men," to place themselves on a level with him in this respect. Let us now imagine a traveller arriving in China from England, and afterwards, on his return home, being asked to address a meeting on the subject of his travels. How is he to give the people of England a clear view of the monanthropism (if we may coin a term) of China? Here a relative term is plainly useless. The lecturer may tell his audience over and over again that there is but one Hwangte (Emperor) in China, and his hearers would only be astonished that he insisted so much on so well-

known a fact. This "relative term" could never be so used as to convey the idea that monanthropism existed in China. Is it not evident, if we simply use our common sense in the matter, that the only way in which this fact could possibly be conveyed to the people of England, would be by the use of the generic term A or man? Let the lecturer, using the name of the whole class, inform his audience that in China there is only "one man;" that the subjects of the Empire are falsely called "men;" and then all will be clear. This is the only way in which the lecturer could possibly get the idea of monanthropism into the minds of his hearers; and it is only in a similar way that we can teach monotheism to a heathen people; viz. by the use of the Absolute-generic term for God in their language. All the idols in the temples are called Shin, all the Dii Manes are called Shin: and the highest being known to the Chinese, viz., Shang-te, is but the emperor of this class, being the chief Shin of the pantheon. How then can we possibly teach these polytheists monotheism, except by the use of the generic term Shin: that is to say, by taking the name of the whole class, and proclaiming that it belongs to the true Shin Jehovah alone? The true and the false must here necessarily be called by the same class name, or the whole of the false portion cannot be excluded in favour of the one true Shin.

A letter appeared in the N. C. Daily News not long ago, in which the writer brings before the public a nefarious traffic now carried on in Shanghae in "spurious dollars." Was the writer wrong in calling

the bad coins by the same name as the true? Should he have confined the name "dollar" to the false coinage, and invented some other designation for the true coin? Who would understand him if he did so? The true or the false coin is equally a "dollar," and there is no possible means of distinguishing these except by using this term "dollar" for both, and adding the adjective "true" or "false" when required.

The conclusion from all this is, as the Bishop states, p. 13, that the Holy Scriptures "cannot be translated into Chinese, or any other language, except by terms of an analogous nature (to Elohim and Theos) without invalidating the meaning of the original, and 'making the Word of God of none effect."

For thirty years past those who preach Shang-te have religiously followed the example of the Roman Catholic missionaries in translating Shin by our Christianized terms "spirit, spirits," although some of them now profess to be quite shocked at the proposal to follow these missionaries in using Tien-choo as a title of Jehovah. The supposed proofs that Shin has any such meaning as "spirit, spirits" seem to be felt unsatisfactory by some; at all events an entirely new method of investi- the existence of a class of spirits.

gating the question has lately been invented by the Rev. J. Chalmers, of Canton, whose theory is refuted in a most scholarly manner in Chapter III, and Appendix of Bishop Russell's pamphlet. Bishop applies to Mr. Chalmers' argument the reductio ad absurdum method with the most conclusive effect.

There is one passage in an old English book which has still some weight with scholars, and will doubtless continue to have weight notwithstanding Mr. Chalmers' ingenious theory. We may quote the passage, as it speaks of "spirits" and not "gods:"-

For, bating some very few, and those if I may so call them, superficial ideas of spirit, which by reflection we get of our own, and from thence the best we can collect of the Father of all spirits, the eternal independent author of them, and us, and all things, we have no certain information, so much as of the existence of other spirits, but by revelation. Angels of all sorts are naturally beyond our discovery; ... But that there are degrees of spiritual beings between us and the great God, who is there that by his own search and ability can come to know? &c .- Philos. Works of John Locke, pp. 402, 451.

If we get our ideas of "spirit and spirits" from revelation, how useless it is to seek for such ideas where the light of revelation never shone! No heathen nation that we know of, ever conceived the idea of

盆智新錄 Yih-chi-sin-luh, "The Monthly Educator." 18, June, 1877. Price,—\$1 per annum. Vol. i,-Number

THE 13th Number of the Monthly opinions of various members of the Educator just published contains the | Conference on the points discussed first part of a Chinese report of the Missionary Conference, which will be completed in future numbers. It suggest that missionaries should is hoped that the knowledge of the draw their attention to this report.

will be very useful to native preachers and pastors, and we would Mandarin Primer: being Easy Lessons for beginners. Transliterated According to the European Mode of Using Roman Letters. By Rev. John Ross, Newchwang, Missionary from the United Presbyterian Church of Scotland. Shanghai: American Presbyterian Mission Press, 1877. Price, \$1.25 per copy.

Those who use this book to learn the Chinese language should avoid the author's pronunciation as misleading. Thus the should by all means be called tso and not dswo. The author would do better to write u not oo for the vowel in because such is the German and Italian mode of writing this vowel, and it is used by all the living writers of grammars and dictionaries.

It is too bad of the author to ignore the tones in a primer, for it is in colloquial that we want them most. The author ought to be at the trouble of marking them as a help to those who use his book. Men may get themselves understood without tones, and so they may without aspirates, and so they may without rhythmus. But it is, notwithstanding this, far better to have our pronunciation neat and as nearly perfect as possible.

We can become far more effective as colloquialists, as preachers, and as translators, if we pronounce well, and an author who makes a primer should go through the necessary labour to render his book useful.

He says that "in speaking wun li it is necessary to know the tone." Now we all know that the tones belong to the spoken language, and therefore in the kwan hwa, which is the spoken language, the tones are found to be in use by all natives. His statement is really without any correct meaning. We do not need to speak wen li, except a sentence thrown in now and then to please the literati, and all who have had a little schooling. But where the

tones are necessary is in the actual speech of each province and city.

After having laboured through the first stages of the language Mr. Ross must know that there is some advantage in writing down sounds with a satisfactory orthography. Now he is aware that much attention has already been given to this subject by Williams, Wade, Edkins, Chalmers, Eitel and others, and that they have come nearly to an agreement. Yet he makes a new orthography which is in many respects very misleading. His system is specially dangerous for Scotchmen because they cannot as a rule aspirate without paying great attention to the subject. In trying to say to "safe," a Scotchman will say to "to avoid." In trying to say p'an "to judge," he will be heard saying pan "half." In trying to say ting "to hear," he will say ting "nail." The Scotchman in his initiatory stage should be told to pay attention to the aspirate and after a few weeks' or months' effort he will attain it.

Mr. Ross' method is different. He obfuscates the faculties of the beginner by appealing to Celtics and states his belief that the Chinese language ought to be permitted to merge in western speech, i. e. that the Chinese aspirated p', t', etc., in the above and such like words should be viewed in fact as the English p, t, etc., if treated according to the principles of comparative philology rightly understood. All this is very confusing because it confirms our Scotch learner in his

too fatal habit of omitting the aspirate, by occupying his mind with incorrect philological opinions.

Mr. Ross takes refuge behind a Russian stockade, but we know a Russian who is a very good speaker of mandarin and who attributes his exceptionally good pronunciation to a careful avoidance of the ordinary Russian mode of speaking Chinese. For instance in speaking of the Takoo forts he takes care not to say Dagoo, finding that the natives and the English agree in calling it Ta-koo.

Mr. Ross' method will do to some extent for those speakers of English who say t'ea for tea and to'e for toe, p'ip'e for pipe and so on.

It would be well to reverse Mr. Ross' rule 1st, and say "the beginner will never speak Chinese properly who pronounces the p as b, or the aspirated p as if it were p. He must be at the pains to learn these sounds accurately.

Why should the author change j to z in spelling jang "to yield." He knows that it is not the English z. Then why employ z to write it? Is it not sufficient to say that the letter j has the value it has in French. Books for beginners ought to be carefully made and injudicious peculiarities should be avoided.

The selection of several marks is very unwise, and any beginner would do better to take one of the existing systems.

It has been found by experience that to begin with a bad orthography is very hurtful especially to those learners who have not a good linguistic faculty.

Mr. Ross' idiom and translation are not so defective as his orthography. Here he has not had scope for theorizing. But he will need to take more pains if he would avoid a good number of mistakes. He has not allowed his teacher to control the idiom sufficiently.

你認不認得字 p. 3 has not been put through the crucible.

中國學問難得 in p. 89 should be rendered. "In China learning is difficult to acquire." But the two first words indicate a foreign hand in the construction of the sentence. Better drop them.

The next sentence 好幾年的 工夫 is rendered "after a good few years" which is questionable English. It should be "the work of (or a period of) a good many years." Omit "after."

攜着我不能看p.69 "obstruction prevents my seeing." Mr. Ross should have first asked what is the nominative in this sentence before venturing to translate it. He had better treat tang cho as a verb and put a noun before it.

那個韻好聽 "That is a pretty air." But yün means "rhyme." He should have said tiau.

箱子搁在車後邊 p, 25. "The box tie up behind the cart." Ko never means to "tie up." Translate. "Place the box etc."

The book needs thorough revision, and a preface adapted not to mistify but to explain. The materials are good. It breathes of the life of North China and has much of the freshness caused by constant intercourse with the people.

We have papers on hand from *Hoinos*. J. R. S. H. H. Leavitt. J. Edkind, D.D. C. Douglas, LL.D. J. Lees. *Gustavus*. C. H. Judd. Translator. 